THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

In Memory of Miss Anzenetta P....s,

Who died Nov. 5, 1833, aged 18.

"Blessed are the dead who die in the Lord."

"The silver cord is loosed, the golden bowl is broken,"
God in his mercy hath the mandate spoken,
And she we loved is blest:
Call'd from a world of sorrow, to the joy
That nought above, below can e'er destroy;
From scenes of suffering, from the cares of life,
From darkness, and despair, and mortal strife,
To an eternal rest.

Earth could not stay her spirit in its flight,
A crown of blessedness in realms of light
For her was kept in store;
The ties that bound her here, so faint, so few,
Faded like morning clouds or early dew;
Faith pointed to a mansion in the skies,
The heavens were open'd to her raptured eyes,
And every pain was o'er.

Farewell, thou blessed one, we would not keep
Thy ransom'd spirit here, nor break the sleep
That calmly wraps thee now:
We gaze in silence on thy mouldering clay,
And trace in thought thy spirit's glorious way,
Up to thy Father's court, and hear the song
Of the bright heavenly host—a mighty throng,
Who in God's presence bow.

And thou art there, with harp, and lute, and lyre,
Joining with rapturous notes the heaven-taught choir,
In their immortal strains;
And faith and hope still point us to the way
Where thou art bless'd in realms of endless day,
And bid us follow thee to that bright shore,
Where sin and sorrow stain the soul no more;
But where the Saviour's presence ever beams,
And the full noontide of his glory streams
Upon the heavenly plains. M.

BIOGRAPHY.

From the London Literary Gazette of October 5.

RAJAH RAMMOHUN ROY.

The death of this remarkable individual on Friday week, at Stapleton Park, near Bristol, has re-awakened much of the public interest excited by his arrival in this country; one of those extraordinary circumstances to which we have elsewhere alluded, as distinctly marking the advent of great changes in our Indian empire. He had been unwell for some months; and the last time we saw him, which was a few weeks since, at the Star and Garter, Richmond, his fervent expressions of admiration of a splendid sunset over the lovely landscape below, were interrupted by a short uneasy cough, which caused us to fear that the day of his singularly moral, intellectual, and religious pilgrimage, was drawing to a similar close, and the world was about to lose the benefit of that light which *he* should not rise again to scatter o'er the East.

Of his previous course, it is our good fortune as journalists, to possess a sketch written by himself; the simplicity of which is so characteristic of the man, that we are sure it will be read with much melancholy interest. It follows:

"My dear Friend,—In conformity with the wish you have so frequently expressed, that I should give you an outline of my life, I have now the pleasure to send you the following very brief sketch.

"My ancestors were Brahmans of a high order; and, from time immemorial, were devoted to the religious duties of their race, down to my fifth progenitor, who about one hundred and forty years ago gave up spiritual exercises for worldly pursuits and aggrandizement. His descendants ever since have followed his example, and, according to the usual fate of courtiers, with various success, sometimes rising to honor, and sometimes falling; sometimes rich and sometimes poor; sometimes excelling in success, sometimes miserable through disappointment. But my maternal ancestors, being of the sacerdotal order by profession, as well as by birth, and of a family than which none holds a higher rank in that profession, have up to the present day uniformly adhered to a life of religious observances and devotion, preferring peace and tranquillity of mind to the excitements of ambition, and all the allurements of worldly grandeur.

"In conformity with the usage of my paternal race, and the wish of my father, I studied the Persian and Arabic languages—these being accomplishments indispensable to those who attached themselves to the courts of the Mohammedan princes; and, agreeably to the usage of my maternal relations, I devoted myself to the study of the Sanscrit, and the theological works written in it, which contains the body of Hindoo literature, law and religion.

"When about the age of sixteen, I composed a manuscript, calling in question the validity of the idolatrous system of the Hindoos. This, together with my known sentiments on that subject, having produced a coolness between me and my immediate kindred, I proceeded on my travels, and passed through different countries, chiefly within, but some beyond, the bounds of Hindoostan, with a feeling of great aversion to the establishment of the British power in India. When I had reached the age of twenty, my father recalled me, and restored me to his favor; after which I first saw and began to associate with Europeans; and soon after made myself tolerably acquainted with their laws and form of government. Finding them generally more intelligent, more steady and moderate in their conduct, I gave up my prejudice against them, and became inclined in their favor, feeling persuaded that their rule, though a foreign yoke, would lead more speedily and surely to the amelioration of the native inhabitants; and I enjoyed the confidence of several of them even in their public capacity. My continued controversies with the Brahmans, on the subject of their idolatry and superstition, and my interference with their custom of burning widows, and other pernicious practices, revived and increased their animosity against me; and through their influence with my family my father was again obliged to withdraw his countenance openly, though his limited pecuniary support was still continued to me.

"After my father's death I opposed the advocates of idolatry with still greater boldness. Availing myself of the art of printing now established in India, I published various works and pamphlets against their errors, in the native and foreign languages. This raised such a feeling against me, that I was at last deserted by every person, except two or three Scotch friends, to whom, and the nation to which they belong, I always feel grateful.

"The ground which I took in all my controversies was, not that of opposition to Brahmanism, but to a perversion of it; and I endeavored to show that the idolatry of the Brahmans was contrary to the practice of their ancestors, and the principles of the ancient books and authorities which they profess to revere and obey. Notwithstanding the violence of the opposition and resistance to my opinions, several highly respectable persons, both among my own relations and others, began to adopt the same sentiment.

"I now felt a strong wish to visit Europe, and obtain, by personal observation, a more thorough insight into its manners, customs, religion, and political institutions. I refrained, however, from carrying this intention into effect until the friends who coincided in my sentiments should be increased in number and strength. My expectations having been at length realized, in Nov. 1830, I embarked for England, as the discussion of the East India Company's charter was expected to come on, by which the treatment of the natives of India, and its future government, would be determined for many years to come, and an appeal to the King in Council against the abolition of the practice of burning widows was to be heard before the Privy Council; and his Majesty the Emperor of Delhi had likewise commissioned me to bring before the authorities in England certain encroachments on his rights by the East India Company. I accordingly arrived in England in April 1831.

"I hope you will excuse the brevity of this sketch, as I have no leisure at present to enter into particulars; and I remain, &c.

(Signed) "Rammohun Roy."

Rammohun's course since his arrival in England has been pretty accurately traced in the public prints, by notices of the books he has published, and reports of his speeches on various occasions where he attended meetings, and was called forward to express his sentiments. There was no kind of assemblage which he did not visit, from the almost private prayer devotions of several sects, to the worship of churches and cathedrals, from the small literary *coterie* and miscellaneous *conversazione*, to the anniversaries of learned bodies, and the congregation of all ranks for the discussion of important questions. *His declared object throughout was the search for* TRUTH; it was for this he had left his native clime, and to this he devoted every hour of his life.

We observe, from the newspapers, that several sects have set up their claims to him as being of their persuasion; and that the Unitarians especially maintain his adhesion to their doctrines. In our opinion, he approached them only in degree; and had not finally adopted a decided faith. He was still examining their many arguments, when removed from all; mild, moral, virtuous, anxious for the best light, and the most tolerant of human beings. Deism was certainly nearest the faith which had superseded his secession from the monstrous perversions of Hindoo superstition.

Among the persons in this country with whom he was most intimate, was Sir Alexander Johnston; whose great general intelligence was not the less acceptable to him from being accompanied by a comprehensive, minute knowledge of India, and the having spent many valuable years in endeavoring to ameliorate and improve that vast dominion. From that gentleman we have obtained some further interesting particulars relative to the subject of this memoir. At his suggestion, the Rajah, had he lived, had determined to translate two English works into Sanscrit, Arabic, and Persian, for the use of his countrymen in India; the one is the Introductory Discourse to the Library of Useful Knowledge, written by the present Lord Chancellor, the other, the work upon the Elements of Logic, written by the present Archbishop of Dublin. The circumstances connected with his determination to translate these works are strikingly indicative of his habits and way of thinking;—Sir Alexander, shortly after his arrival in London, took him one morning, with his Lordship's permission, to breakfast with the Chancellor. Rammohun was so much pleased with this interview, that he immediately asked Sir A. J. if his Lordship had written any work? Upon which Sir A. J. gave him his Introductory Discourse, which he immediately offered to translate, and illustrate the translation with such drawings as would facilitate the understanding of its contents to the natives of India. With respect to the other work, Sir Alexander having, in the course of his inquiries in the Asiatic Society into the state of education among the Hindoos, took into consideration, with Rammohun Roy, the nature and the contents of all the elementary works upon different subjects, which are in use in their schools, stated to Rammohun, that from his experience of the Hindoos, derived from his observation of them while discharging the duty of jurymen, he thought it would be of great advantage to teach them, by some short and clear work upon logic the mode of analysing and classifying their ideas, and thereby strengthening their understanding.

Rammohun entered perfectly into this opinion, and knew that Sir Alexander intended, had he remained in India, to have had a work of this class prepared for the use of the Hindoos; it was agreed between them, after considering all the different works upon logic in English, that the Archbishop of Dublin's was the best to be translated; and Rammohun undertook to execute the task in a dialogue, taking the form of Cicero's Tusculan Questions for his model. He determined to give it the title of a dialogue between a Brahman, who had come to England in search of knowledge, and an English archbishop, who had invented the surest mode of obtaining knowledge; and being very much delighted with the situation of Sir Alexander's house at Twickenham, called York House, had fixed upon the walks in the grounds belonging to that house as the locale where the dialogue is supposed to have taken place, there being a tradition that some of the essays of Lord Clarendon, to whom it belonged in the days of Charles II., had been composed in those walks. Another circumstance that made this locale a place of great interest to him, was its neighborhood to the burying-place of Pope—the beauty of whose Essays upon Man was a frequent theme of praise by Rammohun, who had derived great pleasure from his perusal of those essays in verse, as he had done from the essays of Clarendon in prose. When Rammohun was about to go to France, he expressed to Sir Alexander Johnston a great desire to become acquainted with the King;* and Sir Alexander accordingly wrote to Baron Atalan, his Majesty's aide-de-camp, upon the subject. The Baron, though too ill himself to go out at the period Rammohun reached Paris, lost no time in informing his Majesty of his arrival, and of the letter of introduction which he had brought to him. The King immediately, with the greatest kindness and condescension, invited him to dine with him on the day some of his ministers and many persons of distinction were present; and when Rammohun was leaving the palace, made him fix a day for dining alone with the royal family. Such attentions from such a quarter made a great impression upon the mind of Rammohun; and he never mentioned the name of the King of France without expressing the highest respects for his talents and his domestic virtues.

Rammohun was always sensible of any interest taken in his countrymen in this country, as appears by the following letters which he wrote to Sir Alexander Johnston, on his sending him a copy of the discourse which he, as Chairman of the Committee of Correspondence of the Royal Asiatic Society of Literature, had delivered at the anniversary Meeting of that Society, which Rammohun had attended:

"48 *Bedford-square, July* 14, 1832.

"My dear Sir,—Permit me in the first instance to return you my best thanks for the copy of your Address to the Asiatic Society: and next, to assure you, that whenever I reflect on your philanthropic feelings toward the people of India, and your wise exertions to improve their condition, my heart is filled with gratitude and admiration. I only wish that India should have a few more such friends as you, uniting zeal and sound principles with extensive information. I remain, with deep gratitude,

"Yours, &c. "Rammohun."

To the discourse above mentioned we have already alluded largely in another part of our Gazette, and now copy from the passage more peculiarly applicable to the Rajah's visit to England. The fine youth who accompanied him, and who is now left an orphan, was his adopted son.

"Rajah Rammohun Roy, also a member of our Society, a Brahman of ancient family, of high rank, of distinguished talents, and of great influence among his countrymen, acting upon the principles of a true patriot, has for many years written and published several very able works, the uniform object of which is to enlighten the understanding of his countrymen, and so to raise the standard of moral and political feeling among them as to enable the Hindoos of India once more to assume, by their proficiency in arts, science, and literature, the high station which they held in former ages among the most enlightened nations in the world. Urged by the duty which he owes to his country, and unmindful of the dangers which he had to encounter from a sea voyage, and a change of climate, he has now come to England, in order that he may, after having examined on the spot the practical effects of all our moral and political institutions, gradually introduce among his countrymen such of them as he may think applicable to their situation, and conducive to their prosperity and happiness. No event connected with the interests of India can be more important than the arrival in England of so remarkable a man, at a moment when the British parliament is about to legislate for the whole of the British empire in India, and must be anxious to learn the opinions upon the subject of so great a scholar and so enlightened a philosopher."

* His grand desire was to see a monarch whose early life had been passed like that of a common man.

MISCELLANY.

From "Scenes in our Parish."

REMEMBRANCES OF AN ORDINATION.

Spirit of light and truth! to thee
We trust them in that musing hour,
Till they with open heart and free,
Teach all thy word in all its power.—*Keble.*

"They shall not bring gifts unto me, saith the Lord, of that which has cost them nothing." I looked around me with a rejoicing feeling, for the beautiful proportion of the arches, the delicately carved ornaments, told me that the rich men of other days had not refused him aught that the thought of genius could plan, or the hand of skill might execute. As I stood considering what makes an acceptable sacrifice, how few have gold, or spices, or myrrh, to offer, yet how many shall praise thy name, O God, because it is so comfortable! and every one can give "an offering of a free heart"—a full burst of thrilling music pealed down the aisle and reverberated through the distant cloisters. "There is another offering in which I cannot join," I thought. And that is a feeling which always pains me when I hear beautiful music. Why may I not swell the chorus? Why do I not understand its mysteries?

"In vain with dull and tuneless ear,
I linger by sweet music's cell."

When those thrilling tones touch as it were my very heart-strings, why is my weak and tuneless voice so utterly unable to respond to the emotion? O, are not these pantings after a superior state? how one longs at such a moment,

"As with a cherub's voice to sing,
To fly, as on a seraph's wing!"

And for the moment all one's thoughts and hopes seemed borne away by that strong tide of music from earth to heaven. It was only one moment—the procession came from the cloisters up the nave, and my thoughts and eyes followed it. The bishop took his place, and the candidates ranged themselves in the long seats near the altar.

Again the text crossed my mind. "They shall not bring gifts unto me, saith the Lord, of that which has cost them nothing." O they have not! they have not! Here were come to offer themselves for the service of the sanctuary, the children over whom parents had watched for many years. The first-born son, perhaps, of whom his mother had spoken, "The Lord has granted the voice of my request, therefore as long as he liveth he shall be lent unto the Lord." Young men in the vigor of their age came to devote their strength to the guide of their youth. Learned men were desirous to enlist all their wisdom under the banners of the Cross, and in deep humility to take him for their teacher, whose name was to the proud Jews a stumbling-block, and to the learned Greeks foolishness. Perhaps among that group of the younger candidates in the grave dress appointed for the deacons, may be one, the youngest brother of some large family, over whom his elders have watched with deep anxiety, from the time when he was a likely child, on through his merry boyhood, and to his becoming a brilliant and much-admired man. They have seen the strong passions gradually subdued, have known the vain wishes overcome, and all the abounding energies devoted to the service of his God.

No wonder they watch him with delight—it is so natural to delight in the youngest of one's family; but there may be some who look on with a more thrilling interest still—for those whom God has blessed with many brothers, can little guess the trembling earnestness of that affection with which sisters' hearts cling to their only one.

But though, doubtless, many a heart there had a deep private feeling of interest in the sight, it was sufficient for the larger part of the congregation, that before them stood those to whom was about to be committed the charge of God's Church.

It was sufficient to know that in these turbulent and trying times, when, because iniquity abounds, the love of many waxes cold, here stood the men who, through evil report and good report, must gird on the Church's armor and combat at her side. The Socinian may sneer, and entering into her holiest places, lay his destructive trains under her very altar. These men must minister them fearlessly. The Papist exults to see his converts increasing, his wealth accumulating, his power strengthening; and he owns in his heart that his motto, as of old, is "still the same." Look at these young men; by God's grace they shall be the same also—Protestants, as their martyred fathers were. Yes! look upon them—there are eyes that see storm and cloud gathering all around our horizon—there are those who believe that the judgment is about to begin at the house of God: and God give grace and strength sufficient for their day to those whom he may be about to try; but I will believe when the danger is nearest, there is not one of these young men who shall not say with Nehemiah, "Should such a man as I flee?"

There was dignity in the bishop's manner when, turning toward the crowded congregation, he pointed to the candidates as they were presented to him at the altar, by the gray-haired archdeacon, and commanding in the name of God, that any who could allege reason why they were not worthy to be admitted to holy Orders should come forth and show the cause. And if men will so perjure themselves as in such a manner lightly to undertake so awful a responsibility, is it not right by every possible means to put hinderances in the way of those daring Uzziahs who will presume to lay unhallowed hands on God's ark? But we know where their fitness lies: "We will lift up our eyes unto the hills, from whence cometh our help." And on this day there was a solemn voice of prayer, and surely it shall be answered. Was there any heart that day that did not feel the petition—"That it may please thee to bless these thy servants, now to be admitted to the order of deacons and priests, and to pour thy grace upon them." *Thy grace*, O God, what can they do without it! and with it, what can they not accomplish! "That they may duly execute their office to the edifying of the Church, and the glory of thy holy name." Could any fail to respond, "We beseech thee to hear us, good Lord!"

The prayers were ended, and again the candidates became the sole subjects of attention. They were standing round the altar when the oath of allegiance was administered to them, and it is well: faithful servants to the King of kings can never be unfaithful to his anointed servant. It is a gentle command, "Submit yourselves to every ordinance of man, for the Lord's sake." It has not been given in vain. History's page has proved to us in the behavior of a Hall and a Ken,* how loyal to their earthly king those can be, who bear unshaken fealty to their Master who is in heaven. It is not my intention to dwell long on the various parts of this service. Those who have never been present on such an occasion cannot know how solemn and how affecting it is; and those who have not listened as we did for the voice of our dearest—almost our dearest on earth—as mingling with those of others, it made the sincere and humble replies to each solemn question—"I will so do by the help of the Lord,"—"I will apply myself thereto, the Lord being my helper!"—cannot feel the thrilling interest of that moment, when the congregation were desired to offer up their secret prayers, and silence was kept for those applications for a space. They cannot tell the touching interest of the moment when the bishop's voice was again heard alone, in the quaint but expressive language of former days,

"Come, Holy Ghost, our souls inspire!"

and the clergy who surrounded him and the people took up the stanza,

"And lighten with celestial fire."

None others can feel the beauty of that hymn, especially the lovely verse,

"Keep far our foes—give peace at home,
Where thou art guide, no ill can come."

We have found the truth of it as a nation, as a church, as separate families. God grant that we may do so still! But less can one who has never been present, and present under such circumstances, conceive the beauty of the group formed by the clergy in their simple but slightly varied dresses, as they gathered round every kneeling candidate, laying their hands with those of the bishop, on each bent head separately. Who could tell all the feelings of delight and anxiety but those who beheld among that kneeling train a beloved son, perhaps the only remaining son; or those whose eyes were gazing through their tears on the dearest playfellow of childhood, the kindest companion of youth, the chosen comforter in trouble, the most disinterested of friends! It was a sight on which one might well love to look. A sight to which the heart shall often recur in the quiet shade of the distant garden, and in the still watches of the night, and again and again our prayers shall be offered for them, and faith shall renew for each, and affection take up the strain.

TO A CANDIDATE FOR ORDINATION.

There is a blessing on thee! go thy way,
Strong in the Lord and in his Spirit's power—
His shield be o'er thee in this evil day,
And his high name be thy defence and tower.

Rise, and go forward, warrior! though the fight
Gather around, and foes from earth and hell—
Upon thy brow descends the Spirit's might,
And hosts of heavenly legions guard thee well!

There is a holy shadow o'er thy head,
A pillar'd fire, that hath before thee gone—
Darkness and fear, amid thy foes to spread,
But to give light to thee—arise, press on!

Grasp thy bright sword, young warrior! Take thy shield,
Follow the road thy conquering Lord hath trod!
Stern contest waits thee in the battle field,
But go and prosper in the name of God!

They still remained kneeling around the altar for the appointed emblems of their dying Master's love—the broken bread and the wine poured out, were spread for them; and as unwillingly we followed the retiring throng, we could not help once again turning to look at them.

* I mention Ken because his conscientious opposition to James in one particular, renders so much more striking the affection which induced him to refuse to transfer his allegiance to William.

O! if there was one expression of honest desire more passionate than another, by which we might, like Jacob, wrestle with God for a blessing on our Church and these members of it in particular, would we not have used it? "The Lord bless them and keep them; the Lord make his face to shine upon them, and be gracious unto them; the Lord lift up the light of his countenance upon them and do them good."

The clouded sun of the cold winter day was set, twilight was fading into dark evening when the bell of the old cathedral once more summoned us.

There was little noise in the streets, for it was evening of the day of rest, and there were few passengers abroad, for it rained heavily. The large drops fell from the leafless tree in the square, and plashed on the worn paving. O! the rain of a January evening is very cold and chill: but what a contrast to the comfortless world without was the scene that presented itself at the descent of the broad stone steps that lead down into the ancient church! The beauty of the building never appeared half so great to me, as that moment when I saw the distant arches, and the lofty pillars, and the silent tombs, partially illumined by the lamps which the gray-haired beadle was just then lighting. How safe it looked—how sheltered — how peaceful — an emblem how easily understood!

"Forth from a dark and stormy sky,
Lord, to thine altar's shade we fly!"

The congregation was small—in a large proportion composed of the candidates whom we had seen ordained in the morning. According to a usual and natural custom they had dined with the bishop—sons should find a place at their father's table—and came once more, as was fit, to the house of God before they parted. And to my mind, as after the service I stood in the shadowed nave, the partings were very affecting. I observed many of the young men meet, converse for a few moments, give each other the right-hand of fellowship, and separate. It was the sending forth of shepherds, each to his little fold, to seek the lost, to bind the broken, to recover that which is gone astray. Who will be faithful among them, caring for the flock committed to him?

It was the parting of servants each to his appointed station, whose Lord shall come at the hour when they think not. Which of them shall hear the glad words, "Well done, good and faithful!" It was the hastening of soldiers each to his own place in the forefront of the battle, in the moment after each had sworn fealty to their captain, while the enemy's war-cry is heard, and the hostile trumpets are sounding; each has girded on his trusty sword, is longing to be gone, and has only time to say to his comrade, God speed! And how shall I wish them God speed better than in the sweet lines that follow those with which I begun—

When foemen watch their tents by night,
And mists hang wide o'er moor and fell—
Spirit of counsel and of might!
Their pastoral warfare guide them well!

Prideaux's Connexions. *The Old and New Testaments Connected, in the History of the Jews and neighboring Nations, &c.* By Dean Prideaux.

It was a matter of surprise a few days since, upon inquiring how this work sold, the answer was, *It is not much in demand.* It is published by B. Waugh and T. Mason, in two neat octavo volumes, with the necessary maps and plates, prefaced by the life of the eminent author, containing above 900 pages, price $5 00, with the usual discount. It comprehends the history of the Jewish nation and those immense empires and smaller kingdoms which had any connexion with or influence upon the kingdoms of Judah and Israel. The period of time comprehended is, from the declension of the kingdoms of Israel and Judah, 747 years before Christ, to the commencement of the Christian era; of course embracing 747 years. But these are the most eventful years of history. They may be considered as embracing the period when the world came to mature age, when the "fulness of time" was brought in. Therefore a minute knowledge of the history of this period, is essential to the general scholar, and important to a correct understanding of the great revolutions and changes in the political, religious, moral, and intellectual world. This knowledge may be obtained *in extenso* from Rollin; but its application to the relative influence of one empire or kingdom upon another, and particularly, how the peculiar manners, customs, polity, and religion of the Jews affected the surrounding nations, and were affected by them, can only be obtained from Prideaux's Connexions. Correct and comprehensive views of this subject are essential to a "master builder" who can lay the deep foundations of the Church, and divide "to each a portion in due season." Every minister should carefully study this able work. To Christians in general it is a book calculated to impart much light and inspire much confidence in reference to Christianity. It ought to be in every intelligent family. The young would read it with much pleasure and profit. We commend it strongly to the attention of the public.

P. S. We omitted to notice, that there is a chronological index to each volume; and a general alphabetical index in the second volume. These are very convenient as references.—*Christian Advocate & Journal.*

Our readers will thank us for the following extract, whether they have seen it before or not. We found it in the Boston Recorder, where it is credited to the American Quarterly Observer, as a quotation from a recent work.

"It is a melancholy circumstance that history has so often fallen into the hands of men *acute*, rather than *wise*; willing rather to show their own intellectual omnipotence, than to give us a fair representation of real events; men of perverted intellects and depraved hearts. Such men will certainly never reach the sublime and beautiful of history. No man can write well, unless his soul speaks; unless his passions prompt his pen. He may be a master of a very fine style; he may draw his characters with much delicacy and discrimination; he may satirize folly, and sometimes make truth ridiculous; he may show great intellectual power; power which we should admire in an ancient orator, or a modern lawyer. But after all, he is not a good historian. He misleads the world, and perhaps himself.

Of all the men who have led the way in this perverted style of history, perhaps none have been more popular and successful than David Hume.

But never was there a mind, of equal power, less fitted for the task [of writing the history of *England*] than that of David Hume. I can imagine Sir Isaac Newton writing novels, in the

style of Richardson; I can imagine Thomas Moore writing pious hymns, as he did, (though it must be confessed he makes sad work of it;) I can imagine Mr. Locke translating the epigrams of Martial; I can almost imagine Milton (horresco referens) writing a comedy, in the style of Congreve—I say I can imagine all these things, more easily than I could imagine the supersensuous and high principled history of England, with all its spiritual lights and shades, falling into the grasp of such an animalized being as David Hume—if it had not actually taken place. What is it? It is the serpent of seduction crawling beneath the flowers of paradise.

In the first place, his unfitness for the task was seated in the very tissue of his soul. He had no perception of the sublime and beautiful in morals. He could follow the patriot to his agony of glory, and the martyr to his stake, without one touch of sympathy with the generosity of the one, or the devotion of the other. His *conceptions* as well as his heart seems to have been defective. We often find that men of very imperfect lives, and gross in their pleasures, still preserve a bright apprehension of moral beauty. Thomson, the poet, if his biographers have not been unjust to his memory, was on the whole a luxurious and sensual man, loving a good supper better than the morning landscape, which he so finely describes. However low his pleasures might have been, (and I am afraid they were much lower than we should be willing to remember, while reading the Seasons,) he still preserved in his mind the bright ideal of moral beauty. There was a discord and divorce between his fancy and his heart. But it was not so with Hume. There was a dreadful harmony between them. No glowing forms of spiritual life flitted before his mind; no high conceptions of man's final destiny and social improvement visited his waking or his sleeping dreams. He was the most impassive being that ever crawled among the reptiles of lower life. It was said of Rousseau, that when a man begins to reason sophistically, he loses his heart in his sophistry. Hume never seems to sympathise with the self-sacrifices which the patriot makes; he sees men pleading suffering, dying in the cause of the best interests of mankind, and never catches one spark of the flame. He puts down, with a caustic satire, some of the most generous hearts that ever beat and bled for the elevation or felicity of the human race."

REVIEW.

For the Churchman.

Sunday Evenings, or an Easy Introduction to the Reading of the Holy Bible. Designed for Sunday Reading, &c. By the Author of "The Infant's First Catechism." Part I. Containing numerous Engravings. 18mo. New-York: J. & J. Harper. 1832.

This, though published in 1832, as No. IV. of the Boys' and Girls' Library, we have never read till lately, or we should certainly have before introduced it to the notice of our readers. It is the only one of the series that we have yet been able to read. We know not the author; but whoever she may be, she has conferred a benefit not only on the rising generation, but upon parents and teachers also. None can read it without benefit; though it may contain nothing that they have not before met with.

Our readers know that we have never been in the habit of praising books by wholesale, or without reading them; but that all our recommendations are based on a *thorough examination* of the book; and if they place confidence in our opinion, they will expect us to point out defects, when any exist. That now before us contains a few defects and inaccuracies, but they are not such as materially to impair the value of the work, and we can unqualifiedly recommend it to our readers. Let them examine it for themselves, and they will be satisfied of its excellences.

For their information, however, we will point out the most important of the defects which we have noted, not because we think them of any great consequence, but because, as we are desirous that the work should be extensively read, we wish no erroneous impression may be derived from it.

On p. 21, it is said, God "sent one of his mighty angels to drive them [Adam and Eve] out of Paradise; and they came into this world where we live." Does the author mean to imply that Paradise was not in *this* world? If it were not, where was it?

On pp. 37, 38, the author says, "Then after he had made this promise to Noah, God was pleased to place in the sky that beautiful bow which you see so often after rain, and which pleases you so by its bright colors. God put it there to show that he would never forget the promise he had been pleased to make to Noah." Some young readers may, unless their teachers guard against it, receive the impression that the rainbow was *then first formed*, whereas there is no reason to doubt that it had been often seen before. It was then first constituted a sign or token of God's covenant with Noah.

On p. 111, it is said the Israelites built the pyramids. We know of no evidence to sustain this assertion. On the contrary, we think there is no doubt, that if such had been the fact, it would have been mentioned in the sacred volume. "It is scarcely to be believed," says Mansford, "that while the works which were constructed by the Israelites, and the materials employed, are particularly mentioned, these stupendous edifices, which exceed every other building in the world, even at the present day, should not be alluded to, if that people really had any hand in them; or, that the labors of a brick-yard, with all the vexations of the task-masters, should be deemed more worthy of record, than the far greater labors of heaving and wielding entire rocks, and of raising to the heavens these monuments, which might proudly look down with contempt on all the cities of Egypt, and in presence of which many successions of such cities have crumbled into dust."

There is no doubt that these stupendous structures were raised by the Cushite invaders of Egypt, who conquered that country long before the time of Jacob and Joseph, and who held possession of it 260 years. These were the shepherds, or shepherd kings, who subjected the Egyptians to bondage, and whose very name and occupation were held in abomination, long after they were expelled. In the time of Joseph, we are told, (Gen. xlvi. 34,) that "every shepherd is an abomination unto the Egyptians;" and this was the reason why the Israelites were placed in the land of Goshen. Herodotus says that "the Egyptians always ascribed the pyramids to one Philition, a shepherd." There is a tradition among the Hindoos, that a warlike foreign prince once conquered the land of Misra, (which is Egypt,) whose grandson raised three mountains of gold, silver, and gems.

On p. 127, there is a reference to the making of bricks with straw; and a child would naturally inquire how straw could be made into bricks. This inquiry is not answered in the book.

On p. 184, it is said, "The prayers of Balaam were heard; that is, God was pleased to allow him to go," &c. This assertion will give the child an erroneous idea. God did *not* give Balaam permission to go to Balak, except in case of the occurrence of an event which we are nowhere told did take place. "And God came to Balaam at night, and said unto him—*If the men come to call thee*, rise up and go with them." But Balaam did not wait till the men came to call him, but he "rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled *because* he went." If God had given him leave to go, he would not have been angry with him "*because* he went."

We repeat, we have pointed out these inaccuracies for the benefit of those of our readers who choose to avail themselves of the book for the instruction of their young friends, or their own edification. "Children of larger growth" may derive much profit from it. We hope it will be extensively read; and that the enterprising publishers will include many such works in their library.

J. W. I.

COMMUNICATIONS.

For the Churchman.

THE STUDY OF THE BIBLE.

Mr. Editor,—It has often struck me as a strange inconsistency in Christians who profess to draw their only sufficient consolations from the Bible,— who speak of this Book of books as the only authentic revelation of God to man, by which he is taught the way to present unfailing joys and future and eternal bliss,—that they should lay aside this very Book for every trifling ephemeral of human production, satisfied if it comes recommended as a popular novelty, though not over nice or particular in regard to its more questionable morality. To a very considerable mass of our reading community, it may be said by the Bible, "*They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.*" The virtue of temperance has found (God be praised) many distinguished advocates of late, and enjoys deserved favor with thousands who have zealously signed off all right or title to self destruction in that way. And now, Mr. Editor, why should there not remain some of this same spirit of *renunciation* in respect to those *literary stimulants* which are vitiating the public taste, and many of them in no small degree corrupting the public morals;—too dearly thus is enjoyed the liberty of the press, when by sapping the foundation of public virtue, it raises a parricidal arm against those eternal laws of order and happiness which extend to it the surest protection. Give me, Mr. Editor, the humblest effort put forth to impress more deeply upon my heart and mind the truths of God's own book, before the most pompous exhibition of human genius, which has in view no higher object than the vain author's fame. With such views and impressions allow me, Sir, some space in your useful journal to introduce to your acquaintance, and to that of your readers, some Scripture portraits in rhyme, from the pen of a clerical friend who is advantageously known by his works already, though comparatively as yet a "stranger and foreigner." Biography is a species of reading generally attractive, and to the young peculiarly delectable. Poetry lends to history an additional charm, and when united with the pleasure arising from such a combination, there is conveyed to us the instruction of divine truth: certainly a work which would thus tend to improve the heart while it pleased the fancy, might be considered worthy of publication, and to be found in the hands of the Sunday School teachers, and of their scholars in the higher classes. Whatever may promote the reading or investigation of the Scriptures, and our veneration for those sacred records, must surely meet the approbation and encouragement of every sincere Christian. No matter how humble the attempt, God will bless it if sincerely made, and if a cup of cold water shall not with him lose its reward, when in the name of a disciple it is offered to those whom our divine Master has called "one of these little ones that believe in me," so I trust the publication of these simple "Scripture Portraits" may promote the interest of pure religion and virtue, while they render aid to their author in his arduous enterprise of rearing a new congregation in our immense and growing metropolis.

Haud ignarus mali miseris succurere disco

was the sentiment of a Heathen. The Christian from a higher motive seeks to "*do good unto all men, and especially to those who are of the household of faith.*" My present object, Mr. Editor, is not criticism: that I leave for those who are more competent judges. Neither is my object commendation any further than it relates to the general tendency of such a work, which is doubtless favorable to the cause of virtue and religion. My object is merely to offer a few specimens of the author's tact, leaving him to the further notice of the generous Christian critic, whose "tender mercies" will not I trust be "cruel."

He entitles his work "Scripture Portraits," or Tales for my Daughter in Rhyme. By —— ——.

In his dedication, which is to his daughter, he thus addresses her:

"If his love inspire thy breast
Thou wilt be supremely blest.
Knowledge will enrich thy mind,
Grace will make thy manners kind;
Virtues will thy soul adorn,
Num'rous, pure as dews of morn;
Peace will nestle in thy heart,
Soothe affliction's painful smart;
Holy joys thy bosom fill,
Guarding from each real ill:
Then should length of days be thine,
In thy hoary years' decline,
Life's review shall all be ease,
Sabbath sweet of joy and peace.
Or should God's all-righteous doom
Call thee to an early tomb,
Then the promise that he gave
Still shall blossom o'er thy grave—
'Early seekers shall obtain'—
'None e'er sought my love in vain.'"

The Portraits are five: 1st, Eve; 2d, Lot's wife; 3d, Rebekah; 4th, Jephtha's daughter; 5th, Ruth.

He thus sets forth the instruction to be drawn from the history of the Fall:

'O then let sin be hateful to thy sight,
Howe'er it promise pleasure and delight;
List not unto its fascinating wiles,
Sin is deceitful ever it beguiles,
Till its sharp poison, raging through the veins,
Inflicts eternal death's enduring pains.
Shrink from indulgence then in little sins—
The tempter never ends where he begins.
Of thine own heart be jealous and afraid,
Lest thou shouldst be corrupted and betray'd:
Turn a deaf ear to every flattering strain,
Sweet is its music, but 't will make thee vain,
And swiftest vengeance ever will betide
The heart that 's swoln with arrogance and pride.
Humbly confide in what thy God reveals,
Nor rashly pry in what his love conceals.
Look not on sin; quickly avert thine eyes,
Gaze not, I say, here the great danger lies:
If once thou parleyest the battle 's won,
Thy peace is lost, thy innocence undone.
Think of thy mother Eve's unhappy fate,
And fly temptation ere it be too late."

The "important question" for Rebekah's decision is given in the following lines:

"At length they both resolved the bride
Th' important question should decide.
She noticing how evident
Was God's own hand in all th' event,
And feeling too her heart inclined,
With honest frankness told her mind.
For nature then scorn'd such disguise
As now from modish morals rise;
Nor fear'd the maiden's tongue t' avow
That which her conscience would allow.
She therefore answer'd modestly and low,
But far from affectation, 'I will go.'"

With the following extract from his exordium to the history of Ruth, I will conclude these extracts:

"Nature in ever changeful mood
Disports in strange vicissitude;
Alternate forms both hill and dale,
The sunny mount, the shady vale,—
Here spreads the mead for fleecy flocks,
There piles in grandeur rugged rocks;
Now bathes the day in glorious light,
Then covers all with veil of night.
* * * * * *
So in the moral world we range,
We meet with a perpetual change.
Now hope or fear, joy or delight,
Summer and winter, day and night:
Now genial gladness gilds the hour,
Now black'ning storms around us lour.
God lifts us up and sinks us low,
Mingles our cup with joy and wo.
Yet in events both dark and rude
He still designs the general good,
And fiercest woes in hand of God
Blossom and bear like Aaron's rod.
Such will you find to be the truth
In listening to the tale of Ruth."

Should the above specimen prove satisfactory, and sufficient encouragement be given, a subscription paper will be put in circulation, and the work published without delay.

Amicus.

For the Churchman.

THE CHARACTER OF CHRIST AN EVIDENCE OF HIS DIVINITY.

That religion is the purest and best which shows itself to be such by its effects upon the lives of its advocates. Of this religion we would naturally expect the founder to be a spotless example. He who originates precepts which it is beyond his own power to fulfil, gives at once decisive proof that his authority is not indisputable. But he, who, promulgating a moral code, the perfection and purity of which even malicious enmity must acknowledge, adds to it the more efficient instruction of a faultless example, stamps the seal of divinity upon his mission in characters which none can mistake, who do not wish it. Such is the religion of Christ, and such was his life. An imperfection in his code, has, notwithstanding all the endeavor of enemies, never been discovered; nor through his whole life was he guilty of the least fault, which might rest as a blot upon his character, or at which infidelity could point the finger of malicious triumph. Wholly free from every vice, he was a perfect example of every virtue. His enemies could not deny it. He feared not to assert it, when he asked, "Which of you convinceth me of sin?" Pilate himself, by whose judicial sentence he suffered death, had to say, "I find no fault in him." Throughout the whole course of his life, of which we have detailed accounts, from the pens of his most intimate friends, we cannot discover the least deviation either from the letter or spirit of His Gospel. His whole life was love. To do the will of Him that sent him was indeed his meat; to further the temporal and eternal happiness of mankind, his chief delight.

It ought to be remarked that Christ exhibited in his life not only such virtues as had been more or less perfectly practised by others, but also many which had hitherto been wholly unknown, or, if known, despised. He very evidently judged of right and wrong by a standard far different from that then in vogue. That He was guided by this standard in his life and practice, as well as in his preaching, may account for that virulent hatred, from which *even his* pre-eminent virtue could not secure him.

His character may be best delineated by touching more particularly on some parts of it. His devoutness, evidenced by the frequency, fervor, and nature of His prayers,—his humility, as shown in his frequent reproofs of the ambitious spirit of his disciples,—his washing their feet,—his almost universal injunction of secrecy, whenever he wrought any miracle; and his constantly avoiding publicity, except so far as necessary to fulfil the purposes of his mission. We cannot but be struck, when we behold him taking little children into his arms and blessing them: when we consider him shedding tears at one time at the grave of a friend; and again over the future, but irremediable, evils of his country. Friendship and patriotism, it is sometimes objected, were never enjoined upon Christians; they were not indeed enjoined, but in the two instances last adduced, are most beautifully and forcibly sanctioned. To forgive an injury, was known but little in the theory, and still less in the practice of the Heathens. But of returning good for evil, they never thought. One of their most perfect moralists enjoined upon his disciple never to be outdone by his friends in kindness, or by his enemies in injury. How differently did our Saviour teach and act,—rebuking the vindictive spirit of his disciples, when they would have called down fire from Heaven on the inhospitable village of Samaria: ever receiving evil, and yet continually doing good; and in the last trying scene of his life, while tortured with the pangs of the cross—while reviled and ridiculed—praying for the authors of all his sufferings! With almost his last breath saying, "Father, forgive them, they know not what they do."

These are some of the traits and dispositions which distinguish his character from any other known. Perfection, even by the confession of enemies, can be claimed only by him. Besides Him, not one has ever lived whose life and practice were uncontaminated by evil. And could such a one have pretended to be what he really was not—the Messiah and Lawgiver of the world? or as such have been unfaithful to his commission? Impossible. His own pure and holy precepts have never since been perfectly obeyed. The perfection of Christ could not, therefore, have resulted merely from them, there must have been inherent in himself that which placed Him before all others. He must have been Divine in his nature and mission; and thence it results that the Gospel he delivered is indeed a revelation from God, and as such binding upon all as a rule of conscience and a guide of life.

I. B. K.

For the Churchman.

A FUNERAL IN THE COUNTRY.

It was at the close of the day. The departing rays of the sun were disappearing behind the western hills. During his last diurnal course, the noisy bustle of the village had been hushed by what the world calls an unforeseen casualty. A young person, in the bloom of youthful expectations, had received a hasty summons to his eternal audit. Without a moment's warning, he bid farewell to the changing scenes of time. The effect on the villagers was electrical. Gloom sat on every brow. One absorbing thought occupied every mind. The funeral knell summons us to the house of mourning. There is no distinction of persons. There is no formal ceremony. All hasten to pay the last melancholy tribute of respect to the departed. All desire to mingle the sympathizing tear of unfeigned attention with those of the afflicted relatives. The corpse is carried out. We follow. We come to the sepulchre. The scene affords a striking memento of the uncertainty of life. Our friend has been cut off like a flower. We feel it to be so. We realize the emptiness of all earthly things. With such impressions we slowly proceed in deep silence. No sound is heard around, not even the moaning of the autumnal wind. The solemn stillness is broken by the deep tones of the clergyman's voice. He used the Episcopal burial service. To many, doubtless, it was the first time ever heard. The effect was thrilling. Our hearts were softened by the near approach of man's last enemy. The solemn truth of our own mortality was charged home upon us. We had evidence of the most convincing kind before us, "that man hath but a short time to live,"—that "he fleeth as it were a shadow, and never continueth in one stay." The truth received additional force, when these solemn words of the burial service fell with mournful cadence on our ears. We committed the remains of our "deceased brother to the ground; earth to earth, ashes to ashes, dust to dust." But it was not with the sullen submission of interminable despair. The affecting service provided by the Church for such occasions elevated our thoughts. It carried them forward to "the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ." It led us onward, in imagination, to "his second coming in glorious majesty, to judge the world, when the earth and the sea shall give up their dead,"—it directed the rapt vision through a long vista, to the time when "the corruptible bodies of those who sleep in Him shall be changed, and made like to his own glorious body, according to the mighty working whereby he is able to subdue all things to himself." Affected by what we had seen and heard, we fervently joined in the concluding prayers. We separated. We slowly returned to our scattered dwellings. We had been taught a monitory lesson. The sudden, unexpected instance of mortality had irresistibly forced upon us thoughts of our own approaching end. It told us of the emptiness of all worldly expectations. It bade us in deep and solemn tones, "Prepare to meet your God." Can the scene be forgotten? Not while memory retains the power of summoning up the visions of the past. In the retired valleys of the thinly inhabited country, few occurrences happen to interrupt the regular course of things. Such events seldom intervene. All pass on with but little change. Now and then, as time wings its rapid flight, one and another is called away. The loss is felt. The ten thousand distractions of city life do not disturb the thoughts. Recollection perpetually recurs to what is gone. Notwithstanding all this, the deceitful will strive to bury the remembrance of these great truths in oblivion. But it is impossible. The association is connected with every thing around. All bear the impress of mortality. The thought is continually recurring. Still this disposition to banish it from the mind may be so far successful as to prevent practical influence on the life. It may not be carried out so far as to incite a preparation for our last change, until the shadowy form of earthly things are gone. Then it is too late. Would that these instances of mortality, "might teach us so to number our days, that we might apply our hearts to wisdom." Then, "after serving our Maker in our generation, we might be gathered to our fathers, with the testimony of a good conscience,—in communion with the Church,—in favor with God,—and in charity with the world."

J. A.

THE CHURCHMAN.

SATURDAY, DECEMBER 7, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday after Christmas, December 29, St. George's Church; First Sunday after Epiphany, January 12, Zion Church; Septuagesima Sunday, 26, St. Philip's Church; First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; First Sunday after Easter, April 6, All Saints' Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

We were sorry to see the beautiful effusion of "B." in our last marred by one of the most annoying typographical errors to which a poetical writer is exposed: we allude to the substitution of "love" for "lore." We must try to be more accurate for the future.

"K." and "S." in our next.

"Candor" will accept our thanks for his unmerited favor: his article is in the hands of the printer.

"The Irish Episcopal Catechist" has been generally read and praised, and no doubt, done much good. Will he not favor us again?

We are obliged, and our readers will be gratified, by the remarks of "One of the Committee" in reply to "Q." of last week; but they are too late for insertion in the present number.

Want of room must be our apology for the liberty we have taken with "Amicus."

Church Societies.—We have before us the annual reports of the diocesan Societies. These documents are extensively circulated, and by many we know are read with interest: others, however, neglect them, and suffer themselves to remain as ignorant of the doings of their Church as if they were strangers or aliens to her cause. This indifference is not only unworthy of a liberal and enlightened mind, but is morally wrong. The reports are indispensable for the diffusion of such information as is necessary to the very being and operation of benevolent societies, and they are prepared at much expense of time, talents and money, and it is therefore a matter of equity that they who receive them, instead of grumbling about a twopenny postage, and then throwing them by for waste paper, should read them and lend them to their neighbors with the request and on condition that they would read them. Even a stranger, of liberal views, would desire not to be ignorant of the theory and results of the benevolent societies of a large and respectable denomination of Christians; and it is a fact that many at a distance not only solicit our reports, but address to us letters of minute and intelligent inquiry on the subjects of them. The member therefore of our own Church, to whom these reports are accessible, exposes himself to the combined charge of illiberality and injustice by neglecting to read them and aid in their circulation. If a thousandth part of the interest were permanently felt for the old and tried plans of doing substantial good as is momentarily excited for the novel measures which are ever and anon flitting before the public eye, like the phantoms of a dream, we should have our Bibles, Tracts and Prayer-books circulating from the Atlantic to the Missouri, and instead of suffering a handful of laborious missionaries to be starving on a miserable pittance, and expecting every moment to be cut off from it, we should have "the pure word of God preached, and the sacraments duly administered" in every hamlet in the country. But it is time that we turn to the reports; and of these

The Tract Society comes first by right of seniority; and in connexion with this the most singular fact, and one which we could almost wish that the Society, for the credit of the Church, had suppressed, is contained in the following extract:

"As the congregations out of the city had, with but one exception, never aided the Society by contributions to its funds (while they were benefited by the gratuitous distribution of its publications), the Board resolved to bring the claims of the Society to their support before them. Accordingly a Circular was prepared, inviting the attention of the Clergy to the subject, requesting them to further the design of the Board, and to state the probable result as soon as convenient. This circular, together with the last Report of the Society, was sent to every officiating clergyman in the Diocese, out of the city, as well as to several in other States, who had received donations of our Tracts. It was thought that, thus, a general interest might be awakened in behalf of the Society—that it might become better known and appreciated—and that its income might be materially increased. At least, the Board hoped to ascertain what probability there was that *something* would be done in each parish annually, that their own proceedings might be regulated accordingly. To the not unreasonable request that an answer might be returned with as little delay as convenient, but ten replies have been received, though eight months have elapsed. The replies received announce the formation of three Auxiliaries—viz. that of St. John's Church, Troy—of Christ Church, Binghamton—and of Calvary Church, Homer. Two clergymen have pledged themselves to make a collection annually, and five others have remitted collections made by them, but without any assurance that they will be continued."

What an illustration have we here of love for Christ and zeal for the glory of his reign! What an argument for the power of the Gospel to kindle in the bosoms of its ministers the flame of benevolence, to stimulate its followers to the diffusion of knowledge and to labors for the souls of men! What a comment on the proverbial love of Churchmen for their own institutions, that the Church which advocates the system of internal operations on the ground of principle as well as expediency, exemplifies the beauty of her theory and the utility of its results by the significant fact, that of about one hundred and fifty congregations to whom an appeal was made in order to awaken an interest in behalf of one of her best societies, only ten even so much as noticed the request, and only three complied with it so as to form auxiliaries! It is idle to palliate the fact; and gloss it over or extenuate it as we may, there it stands, enough, with other kindred facts, to make us blush for our reputation both as Christians and as Churchmen! But perhaps the majority of our congregations are poor, and have as much as they can do to build their own churches and support their own ministers, and these ten were all that could be found who were able as well as willing to make a useful effort? Quite the reverse. Six of the clergy who responded to the call of the Society are missionaries, in destitute portions of the Diocese, and the four other are parishes not remarkable for their size or wealth.

But notwithstanding the apathy with which they have had to contend, the Society have done much: they have distributed nearly 22,000 tracts, of which upward of 6500 have been sent out of the State. We admit this to be much in itself, but nothing comparatively to what might be done.

The report then expresses the sense of the Board at the bereavement which they have sustained in the illness of their late effective agent, the Rev. Mr. Van Ingen, and pays a tribute of respect to the memory of Mr. Daniel Mortimer, of whose services they were deprived during the past year by death. Of the former they say:

"Since the month of February last, the Board have been deprived of the labors of its Agent, the Rev. John V. Van Ingen. Up to that period he continued the active, faithful, disinterested officer of the Society. With a zeal and devotion to the interests of the several Church institutions with which he was connected, too intense to be long cherished without injuring his health,—with industry in the discharge of his varied and responsible duties which never ceased,—and with a firm determination, never lost sight of, to leave nothing undone which his station demanded of him, let the sacrifice of ease, comfort, convenience, and health, which it required, be what it might,—he was pursuing his honorable, though self-denying career, when nature sunk under the accumulated load of duties and responsibilities, and we, in common with our sister institutions, lost his invaluable services. We trust, however, that it will please God, ere long, to restore him to health, and to permit him again to labor in that sacred cause which was so dear to him, and in furthering which he delighted to be engaged."

Of Mr. Mortimer they thus speak:

"Endowed with every quality which endears man to his fellow-men—a Christian, not in name only, but in deed and in truth—a sincere friend of the Church to which he was united, and one of the most active, energetic, and laborious members of the Board—the Society has sustained a heavy loss in the death of Daniel D. Mortimer. Although he had been numbered for a few months only with the Trustees, he had in that short space exerted himself greatly, and with much success; and, had his life been spared, would, without doubt, have been numbered with its greatest benefactors."

Bible and Common Prayer-book Society.—Next comes the report of the Bible and Common Prayer-book Society—whose operations, it seems, are crippled by a debt of nearly $1000, an attempt to liquidate which by an appeal to the Church last year proved utterly abortive. We agree with the Board, that when the object of this Society is taken into account, *viz.* the circulation of the Word of God, accompanied with the book which, next to the Bible, Episcopalians delight to eulogize, the loved and incomparable liturgy of the Church, the "neglect" under which it is "constrained to humble itself" is a fact "most difficult of solution." In spite, however, of this embarrassment the Society have done much: having distributed *gratuitously* 2347 volumes; of which 77 were Bibles, 67 Testaments, 167 Hymns, and 2036 Prayer-books, and voted beside 1000 Prayer-books to the missionaries of the Diocese for circulation. The reason that so small a proportion of Bibles is circulated is suggested in the following sentence, in which the Society express, in very strong, but we believe not hyperbolical language, the amount of good they might accomplish if they were seconded by the spirited exertions of their brethren: "In the present exigence of the Church, it is hardly possible to compute the number of volumes, particularly of our Book of Common Prayer, (the Bible being furnished by societies devoted exclusively to *its* circulation,) which might be, with the most cheering prospect of spiritual advantage, distributed in our destitute settlements."

The Education and Missionary Society is the last and that to which we turn with the most interest for two reasons, first, because we regard it as the most important of our Societies; and secondly, because it is most in need of prompt and efficient aid. The Education branch of the Society seems to be flourishing: the Board says;

"It will be, without doubt, a very gratifying circumstance to all our friends to hear, that, out of the sums contributed to the Education Fund during the past year, *sixteen scholars* have been enabled to prosecute their various studies, preparatory to the ministry of the "glorious Gospel" of the Lord Jesus Christ. Let this fact operate as an encouragement to those who have assisted us, and to others, to do all that lies in their power for this most useful and blessed object. The necessities of our Church cry aloud to those who have her increase at heart. We want the means of educating those for the work of the ministry, who are unable to supply these means from their own resources; but who, if aided by the liberality of their fellow Christians, might one day rank among the most efficient and distinguished heralds of the glad tidings of salvation.

It may, perhaps, serve to awaken to greater activity the friends of the Education department of our Society, to state that, beside the beneficiaries already on our list, a pledge has been given to support *five* students more during the present year. It is confidently anticipated that the requisite funds will not be wanting, for the performance of these additional engagements. May God Almighty, by the influences of his grace, put it into the hearts of those who profess themselves Christians, to pour in abundantly their gifts into the treasury of the Lord!"

Let all who have contributed to the funds of this Society reflect on the statement here made: that twenty-five young men of piety, zeal and intelligence (the character of the Society is a pledge that it will encourage none others) are now qualifying themselves to do good in their generation by extending the conquests of the cross and dispensing to thousands the light and consolation of truth, and when they have formed the lowest possible estimate of the good that will be accomplished, let them say whether they regret the share they have secured in it; whether they would recal the bounty they have contributed? And let others put it to their conscience whether they will longer suffer such plans of benevolence to be carried forward without joining in them heart and hand, with their prayers and their means?

With respect to the Missionary branch the Report holds the following language:

"For the information of those who may not be acquainted with the extent of our operations, we would state that there are at present *seventy-one* missionary stations in various parts of our Diocese; and that in these stations *sixty-three* Missionaries, deriving, in part, their support from the funds of this Society, are now actively employed. This is, surely, a most cheering fact; and when we consider that, by the aid which is afforded in this manner in infant and struggling Churches, they are enabled, in time, to reach a state of strength whereby they can not only support themselves, but also assist others in their turn, we ought to contemplate what we are now doing with emotions of the sincerest praise to God. It is, at the same time, our duty to say, that we feel considerable anxiety in regard to the supply of the means, at present called for by the heavy demands upon our treasury. We wish it to be clearly understood, *that the funds contributed to the support of the Missionaries in this Diocese are by no means adequate to the object, and have fallen short, during the past year, by a very large amount.* We cannot believe that the friends of the Gospel in our Church will permit the number of our missionary stations to be diminished; an event which must inevitably take place, unless the Episcopalians of this State shall open their hearts and hands in this cause much more liberally than they have hitherto done."

We make this extract with mingled feelings of grief and mortification. Our State is rapidly increasing in

population and the Episcopal Church is as yet very imperfectly represented in it. If we are to increase in the ratio of the increase of population, we ought every year to be adding to our missionary stations. Each one of these stations, however small at first, is a nucleus from which diverge, in every direction, the rays of the knowledge of life and salvation. They are the embryo forms of large and flourishing churches which are destined, at no distant day, to beautify the new sections of our land. And are these stations to be broken up? Instead of enlarging our borders, are we compelled to prostrate the barriers that are already raised, and quietly suffer the torrent of infidelity and immorality to roll triumphantly onward? But even such motives, though powerful, are among the feeblest which the Christian can urge. It is not the melioration of society at which he is to aim, but the salvation of souls. The command is on us, "*Go ye and preach the Gospel*:" the awful record is before us, *He that believeth and is baptized shall be saved, and he that believeth not shall be damned*; and we must either spread the Gospel of CHRIST or else seal our condemnation under the consciousness of the accumulated guilt of disobedience to GOD and co-operation with the Destroyer in the destruction of souls.

We hope these reports will be read, and we pray GOD that the reading of them may be the means of creating and increasing an interest in the several Societies by which they are issued. They are, in the main, well written; and by well written we mean written with scriptural simplicity; for in regard to such documents, if in any thing, we may say with John Wesley, "I love the *style* of St. John's Gospel as well as its *matter*." And, by the by, this is a point of much importance. These documents go far toward forming what may be termed the benevolent sentiment of our Communion. It is therefore all-important that they be pervaded by the spirit of the Gospel, and bring prominently forward its distinctive motives of benevolent action. If they say much of the 'generosity' and 'liberality' of Episcopalians, and little of 'the faith that worketh by love,' the consequence will be that Episcopalians will be actuated more by natural sentiment than evangelical principle, and their charities instead of being the abundant and spontaneous fruits of the Spirit, will be the stinted growth of an impoverished soil.

The concluding words of the Missionary Report may be taken as a specimen of the style and tone in which such documents ought to be written:

"The two-fold object of Education and of Missions presents a strong excitement to the zealous efforts of those, who have the progress of the Gospel at heart; and it is devoutly to be wished that they who call themselves Christians may evince, by their activity, that they appreciate the importance of saving souls, and of extending the knowledge of CHRIST, and Him crucified, to those who are wandering in the broad road that leads to destruction. With the friends of the Redeemer we leave our cause. May the HOLY SPIRIT inspire them with the resolution to minister 'as of the ability which GOD giveth.'"

The reports too have another negative excellence. They are satisfied to enforce the objects of their own societies, and are free even from a distant or oblique reflection on the policy of those who do not make these institutions the exclusive channels of their beneficence. This is right. Let us all join warmly in the Diocesan Societies: let us give them the best and strongest impulse which we can; and so discharge the primary duty of *doing good to them who are of the household of faith*, and testify our attachment to the Church by working in and through her institutions. Let us do this and urge others to do it, and on the question of restricting or dividing their charities, leave all quietly to follow the dictates of their own judgment. By this means we shall be promoting harmony among ourselves, and preparing the way for that agreement of opinion and action on this subject which, we are persuaded, at no distant time is destined to prevail.

EVANGELISTS.—Some time since we transferred to our columns an article from an eastern paper recommending the visitation of the Churches by one or more of the properly qualified presbyters. Perhaps many of our readers are not aware that the want of such a plan has been so much felt by those who do not recognise the Episcopal order as to lead, among a large proportion of them, to the setting apart of a separate order of men, whose office it is, as defined by the New-York Evangelist, "to labor for the propagation of religion *in methods more extensive than is consistent with the pastoral care*," and who, as the Vermont Chronicle tells us, "are not pastors of churches, nor missionaries, but *an order in the ministry distinct* from both, whose appropriate work is, 'instrumentally,' to make revivals;" that is, taking the word in a good sense, to awaken an increased interest in spiritual things. The plan is excellent, and, for awhile, the evangelists, for such is the name of the new order, did much good. But human devices are but a short-lived substitute for divine appointments, and accordingly our neighbors are beginning to find, "there is something rotten in Denmark." The evangelists cannot learn their place, and the pastors refuse to recognise their rights; and the consequence is that they who began with building up are likely to end with pulling down. The evangelists are "dictatorial" toward the pastors, the pastors are "jealous" of the evangelists, and the people are "dissatisfied" with both: every where the old order is breaking up, and things are going at sixes and sevens, all in a state of change and confusion. Mr. Wisner, a distinguished Presbyterian clergyman of Rochester, has published a letter in which he disclaims all "connexion with the *character* and *proceedings*" of certain evangelists, whom he ungraciously stigmatizes as "itinerant preachers." At the same time he expresses the belief that "humble, judicious and godly men of this sort may be and have been highly useful in the Church." But however excellent in theory, the plan, it seems, will not work well: as a further proof of which it may be mentioned that the Synod of Genesee, which has been remarkable for its attachment to evangelists and other 'new measures,' have issued a Pastoral Letter intimating their growing uneasiness by the inquiry, "Whether some of our churches are not in danger of overrating the labors of evangelists?" And what is the reason? The Vermont Chronicle, with characteristic acuteness, tells us, "It is altogether a *human invention*; and if the object were to inflate these men with spiritual pride, and render them haughty, arrogant, dictatorial, meddlesome, 'busybodies in other men's matters,' the invention is very nearly perfect." The Presbyterian, with more sober judgment, assigns the same cause for the failure of a plan, which all acknowledge to be very specious in theory: "When a wandering and *irresponsible* preacher," says that able journal, "invades the territory of a useful pastor, introduces novel proceedings, and institutes measures at his own discretion, the ordinary and almost necessary result is a misunderstanding between the shepherd and his flock." And yet in the same breath the Presbyterian bespeaks the agreement of his readers in the declaration of Mr. Wisner, "The office of an evangelist is one of immense responsibility, and I know of no class who need more of that meekness and wisdom which come down from above than they."

Now to us Episcopalians all this seems like groping in the dark. We have, and have had for centuries, precisely the class of men of which our neighbors are in search; men whose office it is "to labor for the propagation of religion in methods more extensive than is consistent with the pastoral care;" "who are not pastors in the churches, nor missionaries, but an order in the ministry distinct from both, whose appropriate work is" to visit our scattered congregations, and "'instrumentally' to make revivals" among them in all spiritual concerns and affections. We have few complaints among us on the score of "dictation;" none on the score of "jealousies;" and so far from making "the pastoral relation more frail," it is the avowed object of our visitants, evangelists, or bishops, or whatever you please to call them, and the acknowledged tendency of their services to unite the shepherds and their flocks in closer and holier ties. We are enabled, therefore, from experience to assure our neighbors that they are right in the admiration which they express for the theory of this "distinct order in the ministry;" and that they are right, moreover, in ascribing its failure to its being, among them, a mere "human invention," and exercised by "irresponsible" men; but if they will accept it as a divine appointment, and one which involves "authority given," by the Head of the Church, "not to destruction, but to salvation, not to hurt, but to help," they will find the theory, as we find it, not only beautiful in the abstract, but pregnant with great and happy results.

On the whole, we consider this experiment a favorable indication. Our neighbors cannot yet divest themselves of the prejudices which Episcopacy very naturally inspired from its unhappy connexion with the State: they still associate with the name of bishop haughtiness, arrogance and the pride and pomp of temporal aggrandizement. But yet they cannot help seeing that "humble, judicious, godly men of this sort, may be and have been highly useful in the Church;" they cannot help owning the office, or some one corresponding to it, "to be one of immense responsibility," and requiring, for its proper discharge, an eminent degree of "that meekness and wisdom which come down from above." We will endeavor, in this country, to give them a better idea of a bishop: we will try to show them that "he who is chief among us is the servant of all," "in labors more abundant" than others for the flock of CHRIST; and we cannot but hope that such an example of a Christian bishop, coinciding with the experimental conviction of their own wants, will ultimately incline them, by GOD's grace, to exchange "human inventions" and "irresponsible preachers" for divine appointments and duly authorized bishops.

THE following has a melancholy interest for every reader, but appeals especially to the sympathies of us who are connected with the sufferer by the bonds of the same faith, and the membership of a common Church. We unite most cordially in the tribute of sympathy which is paid below, and in the prayer that our reverend brother may find that "the rock of his strength and his refuge is in GOD."

From the St. John, (N. B.) Observer.

Distressing Calamity.—About six o'clock on Sunday morning last, (Nov. 17th,) our citizens were alarmed by the appalling cry of fire! which was soon beheld bursting from the house occupied by the Rev. Doctor Gray, in Wellington-row. The servant girl, we learn, first discovered the fire, and having awoke Miss Cunningham, (niece to Dr. Gray,) proceeded to Dr. Gray's room and alarmed him. The Doctor instantly arose, and telling Mrs. Gray to leave the room immediately, descended to the lower apartments, for the purpose, as we understand, of procuring a light, the servant girl remaining with Mrs. Gray. On reaching tha foot of the stairs, Dr. Gray finding that Mrs. Gray and the servant had not followed him, made an effort to regain the bed-room, but could not reach it in consequence of the overpowering column of smoke and flame which met and nearly suffocated him. By this time, a number of persons had reached the spot, several of which, with most praiseworthy zeal, made repeated attempts to reach the room where the helpless victims still were, but from the density of the smoke, and scorching flame which had broken into the apartment, their best endeavors proved wholly unavailing, and the unfortunate lady, and her servant, named Mary Berkley, perished in the flames.

The bodies were found about ten o'clock. The house, with nearly the whole of the furniture, and the Doctor's library, valued at upward of 1000*l.*, and well filled with rare and precious works, many of which can never be replaced, was wholly consumed. The house was owned by Trinity Church, and was insured. But what is the loss of property by this awful fire to the heart-rending bereavement it has occasioned to our venerable and universally beloved rector. Deeply and sincerely do we sympathize with him and his afflicted family, and although we feel assured that a generous public would cheerfully contribute to repair his loss of property, it is to him alone whose judgments are inscrutable, and whose ways past finding out, he can look for tranquillity and consolation.

The bodies were interred on Tuesday, at two o'clock, respectably and numerously attended.

LITERARY.

Letters to Sunday Scholars, on the Geography, &c., of the Places mentioned in, or connected with, the Account of the Nativity of our blessed Saviour, and the Season of Advent. Originally addressed to the Scholars of the Christ Church Sunday Schools, Boston. By JOSEPH WENTWORTH INGRAHAM, Superintendent of those Schools. New-York: General Protestant Episcopal Sunday School Union, 46 Lumber-street. 18mo. pp. 107.

THIS work has been published some time, and its merits, we believe, are generally known, but as it is adapted particularly to the season of Advent and the approaching holidays, we have thought it desirable to direct to it the attention of our readers. It would be well if every Sunday School Library were furnished with several copies of it, as it is a book which every child, who is old enough to read, may read with profit and pleasure. It contains a variety of scriptural information, illustrated with cuts and well adapted to the capacities of children. The author is favorably known to our readers as the writer of several acceptable reviews which he has kindly permitted us to insert in our columns.

Scenes in our Parish. By a "Country Parson's" Daughter. First and Second Series. New-York: Harper & Brothers. 1833. 12mo. pp. 260.

To the first part of this work, which, on its first publication, received a favorable notice from the Churchman, the author has added a second, both of which the Messrs. Harper have presented to the public in a single volume. On our first page we give our readers a specimen which will induce them to agree with us in the opinion that the author has well sustained her reputation. Her design apparently is to awaken and cherish an attachment among the people for the venerable institutions of her country and her Church, as connected with it: and her work can hardly fail to excite the interest of readers of taste and intelligence, and especially of Episcopalians who love the 'beauty of holiness' as exemplified in the ministrations and ritual of their Church.

Parochial Lectures on the Law and the Gospel. By STEPHEN H. TYNG, D.D., Rector of St. Paul's Church, Philadelphia. Philadelphia: Key and Biddle, 23 Minor-street. 1833.

FOR a notice of this work we must be indebted, for the present, to the Episcopal Recorder:

"These lectures, we are informed, were addressed to the congregation of St. Paul's Church, in this city, in the regular course of parochial instruction, during the autumn of 1831. They are nineteen in number, and treat of the importance of a knowledge of the divine law, the spirituality of the law, the convincing power of the law, the condemning power of the law, the law a guide to CHRIST, CHRIST the end of the law for righteousness, the governing power of the law, the effect of obedience to the law upon our salvation, the object of the Gospel, the Gospel way of salvation, the history of the Gospel, the wisdom of the Gospel, the power of the Gospel to save, the grace of the Gospel as a divine gift, the glory of the Gospel as a revelation of GOD, the glory of the Gospel from its method of publication, the glory of the Gospel from the subjects which it proclaims, and the Gospel magnifying the law. It has been the object of the author in the discussion of these very important subjects, to give 'clear statements of truth.' This object has been attained, we think, in the volume before us. It presents to the view of the reader truth of the greatest practical importance, in language so clear that the sincere inquirer can scarcely misunderstand its nature, so forcible that he can scarcely fail to be impressed by its power. There appears to be no effort to render the Gospel more attractive by "the excellency of speech or of wisdom," but a simple and distinct exhibition of it, as it is; trusting to its own interest and importance to secure for it the attention of those to whom it is addressed."

The most important Tenets of the Roman Catholic Church fairly explained. Quod ubique, quod semper, quod ab omnibus creditum est. Vin. Lir. With the approbation of the Most Rev. AMBROSE, Archbishop of Baltimore. New-York: published by John Doyle, No. 12 Liberty-street. 1833.

Through the politeness of the publisher this work has been some time before us, and we have delayed noticing it in the hope of being able to enlarge a little on its design and character. It is ably written, and gives a brief and specious view of the Romanist Creed; and if our readers wish to see the best gloss which that denomination can put upon its peculiarities, we recommend this book to their perusal.

Swords' Pocket Almanac, Churchman's Calendar, and Ecclesiastical Register, for the year of our LORD *1834: from the Creation of the World 5838: being the second after Bissextile or Leap-year, and, until July 4, the 58th of the Independence of the United States. Fitted to the Meridian of New-York. Containing the Lunations, Eclipses, and Rising and Setting of the Sun and Moon, and Time of High Water. Together with a List of the Clergy, Standing Committees, Conventional Meetings, Secretaries of Conventions, &c. &c. &c.* New-York: Swords, Stanford & Co.

SWORDS' Pocket Almanac has been long and deservedly a favorite. Every clergyman of our acquaintance, and, we presume, every one in the Church, makes it a *vade mecum*. If any of our lay friends neglect to procure it, we can tell them they lose a great convenience. It is full of information, valuable to every person interested in the concerns of the Church, and collected with much difficulty and expense. The title page does not do it justice, as it comprises ecclesiastical notices in respect to Great Britain and the Provinces as well as our own country. It is interleaved with blank pages and bound in the pocket-book form. We hope the Publishers will be remunerated for the laudable pains they have bestowed on it.

WE are indebted to the Episcopal Recorder for the Circular of the Domestic and Foreign Missionary Society: the fact is mentioned in order to do away the appearance of inattention in the delay of its publication.

THE extract under the head of "Church Documents" should have been credited to the Royal Gazette: a journal to which we are under peculiar obligations.

From the Episcopal Recorder.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.—(CIRCULAR.)

REV. AND DEAR BROTHER,—The Executive Committee of "the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States," are induced by a most urgent conviction of duty, to make an appeal to the members of the Church, both clerical and lay, which they trust will be effectual, when the exigencies which have necessitated it shall be duly considered. It is not intended to urge the claims of the Missionary cause, or to show its identity with the cause of the Gospel—these topics have been already sufficiently illustrated and enforced in the official papers of this Society; and our appeal is addressed to those who sympathize with us in our views and sensibilities upon this subject. And we feel persuaded, that it is only necessary to inform them of the exigencies of the Society, to induce, on their part, a zealous and adequate co-operation in the measures of relief demanded by the crisis.

Let it be told then, that at present the Domestic Fund of the Society is *entirely exhausted*; nay, that it has been obliged to meet demands upon it, by borrowing largely from the *foreign fund*. We wish it to be clearly understood, that all the *general fund* has been consumed for domestic purposes, together with a considerable part of the *foreign fund*—and that all the money now in the treasury stands to the credit of the Greek Mission, for which it has been specifically given. So that instead of diverting funds from the *Domestic Department*, to meet the demands upon *the Foreign*, which has been by some erroneously supposed, the *latter* has been at times the only resource of meeting claims upon the former. To be more particular, the state of our treasury, with the existing and accruing demands upon it up to the period of the next annual meeting in May, are as follows:—

There is in the Treasury at present, $4350. There stands to the credit of the Foreign Fund, $1940 88. To the credit of the Greek Mission specifically, $5127 17; leaving an actual deficiency in the General and Domestic Funds of $2718 05. The demands that will certainly accrue on the Domestic Fund, up to May next, may be estimated at $5975, which, added to the deficiency in the General and Domestic Fund, amount to $8693 05.

This presents, it is confessed, a deplorable condition of our finances—and it may be asked, how has it been brought about? Without entering into minute details, we will only say, that in consequence of the pledge of the Board of Directors to have at least twenty Domestic Missionaries for the current year, the Executive Committee have felt themselves bound to make a larger expenditure on this account than in former years. And moreover, the heavy responsibilities of the Green Bay Mission, which have been for more than a year past devolved upon the Church at large, while there have been no increased resources for discharging them, have occasioned an extraordinary absorption of our funds.

These causes account for the present distressing exigency. To meet it promptly, it has been resolved to have collections made in the Episcopal Churches of the city and its vicinity immediately—and we trust the example will be followed in all the Churches of our Communion. It is confidently believed that if the facts we have stated are made known and warmly urged upon the members of the Church, there will be no disappointment in the expectations formed in regard to the result of this appeal. Let it be understood that we appeal now in behalf of the *Domestic Department*—and when the great importance of promoting the foundation and growth of our Church in the newly settled parts of our country, and the necessity of our aid in that behalf are considered, can there be a doubt that Episcopalians will come forward promptly and liberally, and supply the required funds? The result of this appeal will determine the question—and a most serious one it is—whether the Church will support its great Missionary Institution? We hope the question will be answered by a prompt, united, and vigorous effort in its behalf.

It is respectfully requested that Auxiliary Associations which may have any funds on hand for the Society, will remit them to the Treasurer as soon as possible.—And further, we solicit the clergy to read this appeal to their congregations, on the occasion of making the requested collections.

WILLIAM WHITE, *President.*
JAMES MONTGOMERY,
G. T. BEDELL,
S. H. TYNG,
G. A. SMITH,
J. W. JAMES,
CHARLES N. BANCKER,
JACOB LEX,
CASPER MORRIS,
JAMES C. BIDDLE,
THOMAS ROBBINS,
J. W. WILTBANK,
Executive Committee.

Attest—P. VAN PELT, *Secretary.*
Philadelphia, Nov. 22, 1833.

Calendar.

December 8.—2d Sunday in Advent.
——— 15.—3d Sunday in Advent.
——— 18.—Ember Day.
——— 20.—Ember Day.
——— 21.—Ember Day.—St. Thomas.
——— 22.—4th Sunday in Advent.
——— 25.—Christmas.

INTELLIGENCE.

Institution.—On Sunday, Dec. 1, 1833, being the first Sunday in Advent, the Rev. Benjamin I. Haight was instituted as Rector of St. Peter's Church, New-York, by the Right Rev. Bishop Onderdonk. Morning Prayers were read by the Rev. Dr. Turner, and the Lessons by the Rev. Dr. Wilson. The sermon was preached by the Bishop.

Kentucky Convention.—The following, from a Lexington paper, contains some particulars additional to the interesting sketch furnished to our paper by a correspondent:

The Convention of the Protestant Episcopal Church, for the Diocese of Kentucky, met on Thursday of last week, at Christ Church, in this city. Very few of the clergy were present; only the Right Rev. Bishop of the Diocese, the Rev. Mr. Cleaver of Paris, the Rev. Mr. Page of Louisville, and the Rev. Mr. Adams of Danville.

During the sitting of the Convention, vigorous efforts were made for the permanent establishment of a Theological Seminary in this city. For this purpose fourteen subscribers were obtained, of $100 each, to be binding so soon as twenty shall have been obtained. This ready and very liberal subscription, will, doubtless, be met by a corresponding spirit on the part of the friends of the Church in other parts of the Diocese. There is no good reason to doubt that a sum adequate to the object will be obtained, and it is a consideration entitled to some weight, that the proposed institution, though it will be under the patronage and control of the Episcopal Church, will not exclude from receiving the advantages of its instructions the pious young men of other denominations. As a general Theological Seminary, it will, probably, not many years hence, supply what is now wanting for the States west of the Mountains and south of the Ohio river.

The prospects of the Church are brightening in this State. The number of its members is augmented. At Louisville the remark is more particularly applicable.

Two ministers have died since the last Convention, to wit: The Rev. N. G. Osgood of Henderson, and the Rev. Gideon McMillan of Danville. Two have been added, viz. the Rev. J. A. Adams in the place of Mr. McMillan, and the Rev. D. H. Deacon in the place of Mr. Osgood.

On Sunday last, the Rev. S. S. Lewis of Tuscaloosa, was ordained Priest, and Mr. D. H. Deacon was admitted to the holy Order of Deacons.

There are in the Diocese nine candidates for holy Orders, of whom five have recently become so. During the past year, three theological students have died, namely, Messrs. Edward Ashley, Jas. H. Brown, and Wm. Douglass.

There were from 200 to 250 regular communicants in the several Churches in the Diocese, of whom 40 have died during the year.

The greatest harmony prevailed in the Convention during its session, and it adjourned on Saturday evening, to meet at Henderson, on the third Thursday in June next.—*Episc. Rec.*

Clerical Convocation of Rhode-Island.—We have been favored by a correspondent with the following account of the services connected with the meeting of this important and interesting Association. We learn that there are at present in Rhode-Island fourteen Episcopal clergymen, all statedly engaged in preaching. The increase in the number of clergymen, churches and people in the Communion of our Church in this Diocese within a few years, has been truly gratifying, and is, we believe, in no small degree attributable, under GOD, to the labors of the Convocation. Each clergyman belonging to this body pledges himself to the performance of a certain amount of missionary duty within the Diocese, and to a pecuniary contribution equal to one-tenth of his salary, for missionary purposes. An excellent example for other dioceses.—*Episc. Recorder.*

Trinity Church, Seneca Falls.—On Monday, the 18th inst. the corner-stone of a new edifice under the name of "Trinity Church" was laid in the village of Seneca Falls, by the Rev. Dr. Rudd, of Auburn, who also delivered an address upon the occasion; the Rev. Mr. Pound, the minister of the congregation, performing other parts of the service. The exertions of this infant parish have been truly praiseworthy, and the success which has thus far attended them, while gratifying to all the friends of the Church, will be peculiarly so to our Rev. Brother, Reuben Hubbard, whose labors, though now transferred to another part of the Diocese, will not soon be forgotten at Seneca Falls, when at a moment of peculiar interest, he brought together a peculiarly happy band of brethren in the LORD.

Few villages in the state are more rapidly advancing in the improvement of the great advantages which Providence has afforded than this; and with their natural privileges and worldly enterprise, it is to be hoped their spiritual advancement will be fully equal.

The leaden box deposited in the cavity of the corner-stone contained as follows. A Bible—a Prayer-book—a copy of the journal of the Diocesan Convention of 1832—a copy of the canons of the General Convention—the Gospel Messenger of the 16th—the Churchman of the 9th—the last papers of the county, and a statistical account of the village, together with other documents.—*Gosp. Mess.*

Meanness, Baseness and Crime.—It does not very often, to the honor of human nature in this country be it said, fall to our lot to record an instance of the kind we are about to notice.

The night following the laying of the corner-stone of Trinity Church, Seneca Falls, as stated in our present number, some wretch or wretches removed the stone from the foundation, cut open the leaden box, and rifled it of its contents. Did the perpetrators of this foul deed of midnight, hope to find a few shillings of American coin; they were sadly disappointed, none being deposited. Were they actuated by any feeling of hostility to the pious undertaking of a few Episcopalians to have a house of worship of their own, we can only say, we had hoped that in this day such proofs of sectarian virulence would not find an advocate. The Vestry have offered a reward of $15 for the apprehension of the felon.—*Gosp. Mess.*

Episcopal Visitation.—Bishop McIlvaine, we learn, preached in Columbus on Wednesday evening, Nov. 6th, according to appointment. In proceeding to Springfield from that place, the stage broke down on the first day, and upset on the second, (providentially no one being hurt,) so that the Bishop did not reach Springfield until Friday night. He, of course, was unable to fulfil the appointment at that place and Urbana.—*Gam. Observer.*

Theological Education.—It will be seen by the notice in this paper of the late Kentucky Convention, that it has been determined to raise the means for the establishment of a Theological Seminary at Lexington, in that Diocese. We sincerely hope it may succeed, and do not doubt, if enabled to afford suitable facilities for theological education, it will in due time receive sufficient patronage, and be instrumental in raising up many laborers for that, and the neighboring dioceses.

It gives us pleasure at the same time to state that our own Seminary has opened under very flattering auspices. *Eight* individuals are already connected with it as students, and more are soon expected. The advantages to be enjoyed here will soon be equal, it is believed, to those which may be had at any other Episcopal Theological Seminary, while the expense is much less—*fifty dollars* covering the whole charge of board and incidental expenses, except fuel and light.—*Ib.*

Burial of Mrs. Hannah More.—The remains of the late Mrs. Hannah More were removed on the 13th from Windsor Terrace, Clifton, and interred in the family vault in Wrington church-yard. After all legacies are paid, the residue of her estate goes to the Bristol Infirmary. She was the intimate friend of Mr. Wilberforce, and like him, particularly wished her funeral should be devoid of public paraphernalia; but in its stead, suits of mourning to be given to fifteen poor old men of her acquaintance. In this respect her wish has been obeyed. On passing through Bristol all the bells of the churches tolled: at the entrance of her native parish the scene was imposing. About a mile from Wrington all the gentlemen of the neighborhood met the procession, and for the last half mile the road on either side was lined with villagers, chiefly in black, scarcely one without a riband. At the entrance of the village, charity children, amounting to more than two hundred, with a great number of the clergy in their gowns, headed the procession. Her remains lie near the grave of Locke.

Four young men were lately fined in Springfield, Mass., for disturbing public worship on the Sabbath.

NOTICE.

A FAIR will be held at Allyn's Hall, in Hartford, on Tuesday, the 17th of December, for the benefit of the Church Scholarship Society.

Hartford, Ct., Nov. 25, 1833.

ALL SAINTS' CHURCH.

THE annual Fair of the Ladies' Society of All Saints' Church, for the relief of the poor communicants of the parish, will be held in the basement of the church on the second Tuesday of December, and will be continued for several successive evenings, should not the articles prepared by the Society be disposed of on the first day. As a larger proportion of the class of people to whose benefit the labors of the Society are directed, reside in this part of the city than in any other, it is hoped that wealthy Episcopalians generally may feel disposed to lend some small aid to this truly Christian charity.

A CARD.

THE undersigned, in behalf of the vestry and congregation of *Trinity Church, Watertown*, would take this method to inform the benevolent individuals in the city of New-York, who have so generously contributed to their necessities, that the amount of their contributions has been received by the hand of their esteemed and valuable friend, Major Brown, of Brownville, who kindly undertook "this labor of love" of making known their wants; and would assure them that their kindness and liberality are remembered with grateful hearts and hearty good wishes for their happiness and prosperity.

EZEKIEL G. GEAR,
Missionary at Brownville and Watertown.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following sums, viz.:—

From Messrs. Aaron R. Thompson, Edward W. Laight, and John Smalley, each one dollar; and from Mr. Henry Laight, two dollars—all for the Missionary Record.

From Peter G. Stuyvesant, Esq., *one hundred dollars*; *fifty* of which to constitute his third payment on Mr. Greenleaf's plan, and *fifty* for his second annual payment for Western and South-Western States.

From Mrs. Helen Stuyvesant, *fifty dollars*, being her third annual payment on the Greenleaf plan.

From the children of the Sunday School of St. Clement's Church, *thirteen dollars*, for the Green Bay Mission.

JAMES SWORDS, *Agent, &c.*

December 4, 1833.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the N. Y. Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1833.	*Missionary Disposable Fund.*	
Nov. 30.	Rec'd of the Female Missionary Society in Herkimer county, per Rev. Wm. M. Weber,	$5 37
	Education Disposable Fund.	
Dec. 3.	Rec'd from "A Lady," a member of Trinity Church Parish, N. Y., per the Rev. Henry Anthon, D. D., the first payment toward the support of a beneficiary at the Seminary for three years,	$100 00

BENJAMIN M. BROWN, *Treasurer,*
Butchers' and Drovers' Bank, Bowery.

December, 1833.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums toward erecting the Church of the Epiphany in Stanton-street—

By the Committee of Christ Church:—		
From Mr. Edward G. Faile,	$20 00	
" " N. B. Holmes,	20 00	
" " W. & R. Gerard,	10 00	
" " W. B. Windle,	10 00	
" " W. B. Walton,	10 00	
" " S. Cambreling,	10 00	
" " George G. Pollen,	10 00	
" " Jacob Surget,	10 00	
" " John J. Aymer	5 00	
" " Samuel Jones Willis,	5 00	
" " A. M. Van Wart,	5 00	
		115 00
By the Committee of St. John's Church:—		
From Mr. Jacob Lorillard,		100 00
By the Committee of St. Stephen's Church:—		
On account of the donations of that congregation,		400 00
		$615 00

L. PHILLIPS, *Treasurer,*
No. 54 Wall-street.

New-York, Dec. 4, 1833.

ROOM OF ST. JOHN'S CHAPEL.

THE Subscriber acknowledges the receipt of the following additional sums, for the Room bearing the above name, at the Theological Seminary, and which has been fitted up for the use of candidates for orders, viz. James Bleecker, $3; David Wilkes, $3; Mrs. Lydig, $3; E. Coates, $5; Robt. Hyslop, $5; O. J. Camman, $3; cash (5 of $1) $5; Swords, Stanford & Co., $3; Alex. Thompson, $3; H. W. Clap, $3; Mrs. W. Jackson, $2; Miss Jarvis, $3; "A member of St. John's Chapel," $5; Mrs. Tremain, $1 38; A. Corre, $5 (3d subscription,)

(3d subscription,)	$52 38
Previous Donations,	141 00
	193 38
Expenditures for Furniture and Books,	152 83
Balance,	$40 55

Thirty Dollars of this balance is a special subscription from four individuals, for the purchase of a copy of "Patrick, Lowth, Arnald, and Whitby's Commentary;" the whole cost of which will be *sixty dollars*. H. ANTHON.

Dec. 3, 1833.

New-York, December 2, 1833.

THE Subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *one hundred and thirty dollars*, being the amount of a collection in Grace Church in this city, after a sermon by the Rev. Francis H. Cuming, the Agent of the Society; and which has been credited to the "*Stereotype Fund*" account.

FLOYD SMITH,
No. 12 Maiden Lane.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 4th, from the following persons, viz:—

Rev. C. C. Leverett, *with remit*—Postmaster, Lowell, Mass.—Rev. T. Strong—Nath. March & Co.—Miss Gibbs—S. L. Russell, U. S. Army, *with remit*—Postmaster, East-Painted-Post—Postmaster, Hartford, 4—Judah Dobson, Postmaster, Troy—E. Platt.

Received by the General Protestant Episcopal Sunday School Union.

R. J. Smith, Richmond—Marshall & Brown, Providence—C. Stimpson, Boston—Ebenezer Platt, Troy—George, Latimer & Co., Philadelphia—Rev. E. G. Gear, Brownville.

PRIVATE TUITION.

A CLERGYMAN of the Protestant Episcopal Church, residing in the State of New-Jersey, and in a delightful and healthy situation on the Delaware, to which there is a daily communication, in six hours from New-York, and in two from Philadelphia, both by rail-road and steam-boats, proposes to receive into his family six young gentlemen, not under eight years of age, to prepare them for College, or to complete their education by a thorough course of classical and English studies.

For the address, or further particulars and references, apply at this office.

TERMS.

FOR Board, Lodging, Washing, Mending, and Tuition, $250 per annum, payable half-yearly. French and Spanish are extra charges, at $6 per quarter. Each Scholar is to provide his own bedstead and bedding, with six towels and a silver fork and spoon, which will be returned on the Scholar leaving. There will only be one vacation in the year, viz. from 1st August to the second Monday in September. No Scholar will be received for a shorter period than six months. The Tuition Bills to be paid at the end of each half-year.

References—Right Rev. Bishop White, Rev. Dr. Abercrombie, William Meredith, Esq., Philadelphia; Right Rev. Bishop Doane, New-Jersey; Right Rev. Bishop Onderdonk, Rev. Dr. Wainwright, Rev. Dr. Berrian, New-York.

ENGLISH AND CLASSICAL INSTRUCTION.

THE Rev. Robert W. Harris proposes to receive into his family a select number of pupils, of whose English and Classical education, preparatory to their admission into College, he will take the charge. Parents, who may be disposed to intrust their children to his care, are assured, that every attention will be paid, as well to their religious instruction and moral deportment, as to their advancement in human learning. His situation in the vicinity of Whiteplains, Westchester county, is remarkably healthy, and distant twenty-four miles from the city, with which there is a daily communication by a line of stages.

Terms.—$200 per annum, inclusive of every expense of board and tuition, and payable quarterly in advance. Each pupil to be furnished with cot, bedding, &c., as at other schools.

Any additional information, if desired, may be obtained on application by letter to Mr. H., or by inquiry of Swords, Stanford & Co., No. 152 Broadway.

References.—Rt. Rev. B. T. Onderdonk, D. D., Rev. J. M. Wainwright, D. D., Rev. William Berrian, D. D., Rev. William Creighton, D. D., Professor N. F. Moore, LL. D., Professor J. McVickar, D. D.

Nov. 23, 1833. 10—6w.

THE beautiful lines which follow, we copy from the Gazette, published in Haverhill, Mass. They are the production of the Rev. S. P. Hill, Pastor of the Baptist Church in that town; and, in connexion with his personal circumstanees, will be seen to be peculiarly appropriate. The state of his health obliges him to relinquish the pastoral charge for a season, on a visit to the Southern States during the winter. We hope he will return with invigorated health to his affectionate Church.—*Bap. Repository.*

The Farewell.

'T is come, the painful parting hour!
Emblem of nature's final scene;
The trial of affection's power;
The grave of pleasures that have been.
Dear home! how many memories throng
Around thy lost endearments now;
And write in furrows, lingering long.
Their sadness on my youthful brow.

They 're faded all, in life's decay;
Perhaps, perhaps, they come no more.
Time rolls its noiseless waves away,
And buries all we loved before.
Yet, for thy joys, one smile I 'll wreathe;—
One tear, for all that should not be;—
One tender, lingering farewell breathe;—
Ere ocean parts thy hills and me.

Farewell, thou quiet rural seat,
Embosom'd deep in ancient trees;
The warbling wild bird's loved retreat,
And home-spot of the summer breeze.
How oft, amid the passing year,
I 've walked o'er thy embellish'd grounds,
To view thy changeful sights so dear;
And listen to thy soothing sounds.

The verdant lawn;—the forest's shade;—
Where river flows;—where mountain towers;
Can ever from my memory fade,
The silent and the sacred hours.
Which, 'mid such scenes as these, I 've pass'd,
Free from the world's unhappy strife:
While holy influence round me cast,
Some gleamings of a better life?

Temple of GOD! O sweetly still,
Be to my heart thy memories dear:
Thy praises shall my bosom thrill:—
Thy holy prayers, I'll think I hear,
When o'er the mountain billows driven;
Or when in other climes I rove:—
And they shall bear my thoughts to heaven,
And soothe my weary heart with love.

Farewell, much loved and cherish'd friends;
Tears at this hour unbidden start,
As o'er the past remembrance bends,
And hears those dreaded words, "we part."
But hope can glance its radiant eye
Through intervening time and space:
And prayer can bring our spirits nigh,
In bonds that death cannot efface.

We part—One pressure of the hand,
One tear, o'er scenes for ever gone:
I wander in a stranger land,
And life's sad changes hasten on.
May prosperous rays thy dwellings cheer,
The peace of GOD be in thy breast:—
And if again we meet not here,
May heaven receive us to its rest.

Haverhill, Nov. 7, 1833. S. P. H.

EDUCATION.

For the Churchman.

MR. EDITOR,—I send you a second extract from Bp. Blomfield's Primary Charge. It is on the subject of parochial education, and though we have, in this country, a somewhat different state of things from that contemplated in the charge, yet all that is said admits of an easy application to our ministers, on whom the duty devolves in all its importance. Among us, indeed, the subject is one of much embarrassment: for schools are composed of children of all denominations; and, while the minister of each is afraid of obtruding his peculiar views, the influence of all, so far as affects the religious interests of the school, is completely neutralized. Time was, in New-England especially, when ministers exerted a happy and effective influence in the schools of their neighborhood, but now they very generally content themselves with restricting their inquiries to the studies of the pupils, without interesting themselves in their religious character. In this, as in other things, it is found that where the different sects give up their peculiarities, the residuum is just what belongs to Christianity, in common with Deism. This unhappy result will probably lead eventually to the formation of parochial schools. Every congregation, as well as every denomination will attend to the literary and scientific education of its own children. This and infidelity seem to be the only and growing alternatives; and though the plan involves at first (and only at first) some little sacrifice of literary advantages, we shall be inclined to adopt it as soon as our attachment to CHRIST and his Church is as strong as our attachment to the world. It is well, then, Mr. Editor, for every clergyman to have an eye on this tendency of things, and help it onward, by as near an approximation to the plan of parochial schools, recommended by Bp. Blomfield, as the nature of our political institutions allows. SIGMA.

PAROCHIAL EDUCATION.

I WOULD only remind you, that it is every day becoming more and more important, as a branch of ministerial duty, to countenance and encourage National Daily or Sunday Schools, to watch over the mode in which they are conducted, and to prevent the instruction which is given in them from degenerating into the mere form of knowledge, without any of the power of godliness. The salaried teachers of the schools may work the machinery of the system, so as to produce results, sometimes of a surprising kind, if we look merely to the exercise of the children's memory: but it is the province of the clergyman, who is more alive to the tendencies of education, and entertains juster and nobler views of its objects, to give a spiritual character to those results; to apply them to the confirmation of right principles, and right habits; and to take care that the youthful learner is trained, not only to *know* the holy Scriptures, as the term is commonly understood, but so to know them, that they may be likely, under the divine blessing, *to make him wise unto salvation, through faith which is in* CHRIST JESUS.

It is to these seminaries that we are to look for a succession of youthful branches, which, having been grafted into the body of CHRIST'S Church at baptism, may here imbibe the sap of holy principle, and be prepared by culture, under the gracious influences of the Spirit, sought for in prayer, to become *trees of righteousness, the planting of the* LORD.—Isaiah lxi. 3.

It is hardly going too far to assert, that a clergyman's attention to his parochial schools is the most hopeful part of his ministerial exertions. It is surely a point of incalculable importance to him, to secure an interest in the affections of a large part of his flock from their earliest years. Not to mention the hold which he may thus acquire upon the parents through the medium of their children; he may securely calculate upon being listened to, in his public ministrations, with intelligence and profit, by those who have been long habituated to his mode of teaching divine truth, and with attention and respect by those who have been accustomed from their infancy to regard him as their instructer and friend; to fear his kind rebuke, and to rejoice in his approving smile. And although it will ever be his duty to remind them that he speaks not in his own name, but as the messenger and servant of One who desires that they should be brought nearer to himself, yet the personal regard which is excited toward him, may be made powerfully auxiliary to higher motives and restraints. One of the surest preservatives from the poison of vice or infidelity, next to the sound instruction with which their memories have been stored and their hearts strengthened, will be the habitual reverence which they have acquired for their kind and disinterested instructer, and their unwillingness to forfeit his good opinion.

And the sooner this intercourse begins, the more likely it is to produce its effects. I am a zealous friend, upon conviction, to infant schools for the children of the poor. No person, who has not himself watched them, can form an adequate notion of what these institutions, when judiciously conducted, may effect, in forming the tempers and habits of young children; in giving them, not so much actual knowledge, as that which at their age is more important, the habit and facility of acquiring it; and in correcting those moral defects, which neglect, or injudicious treatment, would soon confirm and render incurable. The early age at which children are taken out of our national schools, is an additional reason for commending a regular and systematic discipline of their minds and wills as soon as they are capable of profiting by it; and that is, at the very earliest opening of the understanding, and at the first manifestation of a corrupt nature, in the shape of childish petulance and waywardness.—Bp. BLOMFIELD'S *Primary Charge to the Clergy of the Diocese of London.*

DOCTRINAL.

From the Protestant Episcopalian.

AN EXTENSION OF THE PRINCIPLE OF THE CHARGE OF THE ASSISTANT BISHOP ON THE SUBJECT OF TRADITION,

Delivered at the Diocesan Convention, on the 22d of May, 1833; *and to his Defence of the said Charge, in the Protestant Episcopalian of August* 1833.

THE Bishop, in combating the error of the Roman Catholics, consisting in the affirming of the testimony of tradition to be co-ordinate with that of holy Scripture, for the establishing of Christian doctrine, has considered the subject on its general grounds, without availing himself of the aid which his able argument might have derived from a tracing of alleged tradition through the various ages of the Church, and in the different departments in it. The present writer does not find fault with the limit prescribed to himself, by the Bishop: there being comprehended in his design, matter abundantly sufficient for a pastoral charge. But liberty is taken to express the opinion, that it may derive additional weight from the consideration, that whatever may be the degree of respect due to ecclesiastical tradition, we know not where to find it, on the side of the Roman Catholic Church, as to points concerning which Protestant Churches are at issue with her. The establishing of this position is the object of the present exercise.

1st. It is an avowed doctrine of the papacy, that there is attached to it supreme dominion, not only in ecclesiastical concerns, but in civil also; extending to the deposing of sovereigns, and the erecting and the pulling down of kingdoms. This dominion, the Popes have over and over affirmed to be sustained by tradition. They make good their claim, backward from the present time, at least to the days of Gregory the VII., [Hildebrand,] in the eleventh century. From the beginning, for at least six centuries, there is nothing to the effect; while the claim is persisted in by the Italian Churches; the writers in them considering the denial of it as little short of heresy.

But what say other Churches in communion with the Church of Rome? The most of them reject the claim. Of this, there are instances in the sentiments universally entertained by the Roman Catholics in the United States, by those in England, and by the whole of the French Church, under the name of "Gallican Liberties." When the question of what is called Catholic Emancipation was before the British Parliament, under the auspices of Mr. Pitt, certificates were produced from many Roman Catholic Universities, indignantly rejecting the opinion that the Pope can absolve subjects from their allegiance. Why there was no application to the fountain-head of the arrogated power, is a question easily answered. The Pope of the day, like his predecessors during some ages, and like his successors since, was in the habit of annually affirming from a balcony the pretended supremacy; denouncing the judgments of GOD against opposing sovereigns; and illustrating this exercise of power, by a flambeaux thrown into a square, in the front of the building which was the seat of this display.

Here are two conflicting theories; one of them affirming a gigantic power, declared to be by tradition from the Head of the Church to the present day; and another setting up opposite evidence, on the same ground of tradition, although exacting spiritual communion, with the Pontiff, by whom the power is claimed. The inconsistency of the latter theory is an insuperable objection to it, and however consistent in itself the other, its untenableness, and the mischiefs it has occasioned, are too conspicuous to be considered otherwise than as dangerous in the United States.

Another instance of opposite traditions is in the conflicting pretensions of the Popes with those of what are called General Councils: the former being sustained by the sees, which have especial dependence on the papacy, particularly those in Italy, and the latter declaring their decrees to be the only standard of truth. This has been affirmed by sundry councils, especially that of Florence, which not only held its authority to be superior to that of the Popes, but actually deposed two of them who had rival claims, setting up a third. The Popes possess the advantage of there having been bishops of Rome from the beginning; while history does not make mention of councils, until toward the end of the second century; and as to those of them called "General," the earliest we read of were in the fourth century, being then summoned, not by Popes, but by Emperors, and not dependent on the other for the acceptance of their decrees, although sent to them, as to all of the most prominent bishops from respect and courtesy. It is in vain to account for the absence of councils so long, by alleging the comparative purity of the Church, and by the pretence that there was little or no need of them for the contradiction of heresy. There had been many heretical sects; for instance, among others, the Elionites, the various ramifications of the Gnostics, and the widely extended sect of the Marcionites, and of the Novations. It is a misnomer to apply the title to "the apostles, elders, and brethren" in Jerusalem, recorded in the 15th chapter of the Acts. That was a local assembly, at a time when the glad tidings of salvation had reached many realms, especially in Asia, which were not represented in the framing of the decrees issued from Jerusalem. The weight attached to them emanated from the paramount authority of the apostles present, and from the inspiration by which they were governed.

Here are two traditions alleged with equal confidence; that of the Popes being the most assuming, while that of the councils manifests the inconsistency of submitting their decrees to be exclusively explained under an authority, on which their conduct implies the charge of usurpation.

3dly. We have not yet reached the end of our search after tradition to be relied on. There are Roman Catholic Churches which hold that it is not to be received in virtue of its coming either from a pope or from a council, but only as it may be received by the several Churches. This dogma may especially be illustrated by the conduct of the Gallican Church, in relation to the decrees of the council of Trent. Those of them which relate to discipline are rejected. What relates to doctrine is received; not on the authority of the council, but because, as they say, there is nothing beside what had come to them through the channel of tradition. How different is this from the tradition set up, as well by those who resolve the subject of infallibility either into the papacy, or into the decisions of a representative council! No one of them is to be relied on, there being a break in each throughout the first three centuries; while, if the sacred deposit should be confessed to exist somewhere, it would be impossible to decide amid the uncertainty of the conflicting claims.

It is not intended to deny the competency of tradition to the establishing of a fact, continually brought under notice by attendant circumstances. Such was the original passover, recognised by an annual commemoration, and such is its antitype, the eucharist, recalled to memory by the observance of it in the Christian Church, in all times and places. But it is not so in the delivery of opinions, which are liable to be misapprehended by different intellects, and to undergo alteration in every communication of them from one individual to another.

4thly. The remark the last made may conduct to another, in reference to the contrariety in the Roman Catholic tradition, on the subject of the canonical books of Scripture. The council of Laodicea, held not long after the first council of Nice, guided by all the tradition extending to its date, determined the canon as it is now received by Protestant Churches. But the council of Trent enlarged the Old Testament, by embracing the books of the Apocrypha. That of Laodicea had confined its enumeration to the books acknowledged, and to the present day, by the Jewish Church, the legitimate depository of them. The distinction has been noticed by several succeeding fathers of the Church, and the books were not received as canonical during the first four centuries. Now, what clue has a Roman Catholic inquirer to guide him in judging between the Laodicean tradition and the Tridental? It has none; and in this essential point he is deprived of light in his search of the test of truth.

5thly. The same cause of embarrassment is conspicuous on the subject of the eucharist. The Roman Catholic historian Dupin, truly states the faith of the first three centuries, in terms which no Protestant needs to hesitate to adopt. With this there agree many testimonies of the said centuries; for instance, that of Tertullian, where he calls the sacramental bread "the figure of CHRIST'S body;" and that of Eusebius, who defines the ordinance to be "the remembrance of the body and the blood of CHRIST." Even in the fourth century, Gregory of Nazianzen calls the legal passover "the obscurer figure of a figure." St. Austin says, that CHRIST delivered to his disciples "the figure of his body and his blood:" and again, "he did not doubt to say, this is my body, when he gave the sign of his body;" and St. Chrysostom says, "as thou eatest of the body of the LORD," the saints of old "did eat manna, as thou drinkest blood, so they the water of the rock." From these fathers there have been cited sayings, which, literally taken, carry senses opposite to the above. But it was when there had been introduced into the Church the showy and highly figurative eloquence, affected by the Heathen orators. Who would construe St. Austin as speaking strictly, when he describes communicants as having their mouths dyed by the blood of the sacramental supper? Were these fathers, and was the Church of their day in possession of the true tradition? Or, did it fail to show its head until a subsequent period?

6thly. There is a similar puzzle for the Roman Catholic inquirer on the question of the worship of images. It was not until the fourth century that the introducing of them into Churches, called for a prohibition from the council of Elvira, and so excited the indignation of St. Epiphanius, as to cause him to tear from the wall of a church a curtain, on which was the figure of some saint. Neither was it until more than one hundred years after, that we find the introduction of them countenanced by Pope Gregory the First; and then, it was with the censure of the worship of them. This increased gradually, until it became established by the second council of Nice, in the eighth century; although even then, it was not without the disallowance of a great proportion of Christendom, of which there remain many records; the books written by the command of Charlemagne being especially conspicuous. As image worship was sanctioned by the council of Trent, a Roman Catholic cannot consistently bring it into question; but it must be held in opposition to tradition during at least five hundred years.

7thly. In the reference made above to the council of Trent, there could not but occur the extensive diversity of supposed traditions, apparent in the several controversies carried on in that assembly. In each controversy the point was settled by vote. Who does not know, that in every deliberating and numerous assembly, the occasional absences of some of the members, from sickness or from other causes, setting aside the entire non-attendance of many possessing rights to seats, may be circumstances which determine a vote. The right of a majority to govern, is reasonable on the principles of human policy, but cannot be supposed to decide between contradictory traditions, claiming to have their beginning in inspiration.

This difficulty occurs under the most of the points on which the Tridental council issued its decisions. There shall be three adverted to for illustration.

1. At a very early period of the council, there naturally occupied their attention the doctrine of justification and the subjects connected with it. These were of the more importance, as they had afforded the ground of the beginning of the secession of the Lutherans. What an immensity of bold speculation, of metaphysical refinement, and of dogmatism, abounds in the arguments of the speakers; marked by discordances of opinion, all resolved into traditions, real or imaginary!

The council sagaciously committed the framing of its decrees to men who labored the fitting of them to doctrine common to the litigants. But no sooner were the decrees made public, than the very men who had been champions of the respective theories within the walls of the council, continued the war in books; each party contending, that their doctrine was the very matter which had been authoritatively ordained. The council left the disputants to worry one another; permitting them to go alike on the ground of what they severally alleged to be tradition: which was consistent with prudence, but illy suited the claim of infallibility.

2. Another subject is the question of the divine right of Episcopacy. To affirm it was a favorite point with all the French and all the Spanish bishops, while it was constantly excluded from discussion by the legates of the Pope; who, whenever the danger threatened, brought from Italy a collection of bishops dependent on the papacy. The theory in hostility to the divine right, may be learned from the speech of Laynez, the principal of the Jesuits. He derived all power in the Church, from our LORD'S speech to St. Peter—"Feed my sheep," and he contended that this conferred the plentitude of power on that Apostle, and on his successors, the bishops of Rome; under delegated authority from whom all other bishops act, without any other warrant of their jurisdiction. The end of the council being hastened by political incidents, there remain to this day, in the Roman Catholic Church, on the one hand, the tradition that bishops derive their authority from the Papacy; and on the other hand, the tradition that all bishops derive their authority from the Head of the Church, although under the obligation of being in union with the Bishop of Rome.

3. The subject of indulgences was managed by the council of Trent in a manner very remarkable. It had been the starting point of Protestantism, and yet, when brought into view, there prevailed so much haste, owing partly to accounts from Rome of the dangerous sickness of the Pope, and partly to an urgency of state affairs in France requiring the presence of the cardinal of Lorain, that the deliberations were brought to a conclusion without the opportunity of debate, on a point so prominently important. The consequence was that indulgences were declared to have been in use from the beginning; however notorious the fact that they were not and could not have been known, until there took place relaxation of discipline, by dispensing with the temporal penalties for transgression, not imposed previously to the fourth century. The general terms of the decree were doubtless designed to excuse the not giving of earlier instances of the exercise of the prerogative. This leaves to Protestants the right of denying, not only the issuing of indulgences during the first three centuries, but the circumstance of there having been the exigency supposed to call for such a supply. In the Roman Catholic controversy, no authorities are cited from the fathers of those early times, which are of course too remote for the argument of tradition.

In all the discrepancies set forth, there is this advantage attached to the papacy clad in its highest claims, that it assumes a sovereignty not to be questioned, in the exercise of its powers, over all persons, and in all concerns, spiritual and temporal; the seat of which is easily found, in the capitol of ancient Rome. On the contrary, they who rest infallibility on the decisions of general councils, or on them as received by the Church; which is the sense of the subject entertained by the more moderate of the Roman Catholics; especially in France, in England, and in the United States of America; leave the inquirer at a loss where to find the place of deposit. At the same time they labor under the charge, that infallibility, let it exist where it may, has never issued its denunciations against what they acknowledge to be heresy: for what is this but obstinate perseverance in essential error? and what is more mischievous error than the assumed right to dethrone sovereigns, and to plant and to pluck up kingdoms? It will be confessed by the same more moderate advocates of the Roman Catholic Church, that it is in direct contrariety to Christian verity to adore divinity, imagined to exist in images of wood and stone. This they will not deny to be extensively done without penal processes either from popes or from councils.

The inference from the whole is, that the books of the New Testament, under the Gospel, are the test of its truths; as the books of the Old Testament, under the law, had been of the revelation made to the Jewish Church. During that economy, there had been set up tradition as a subsiding rule. But in contrariety to this, the oracles of GOD directed the devout Jew "to the law and to the testimony;" and our Saviour reproached the Jewish rulers of his day with having "made the word of GOD of no effect by their traditions." The like may be said of those of the present day, who elevate tradition to a rank equal to that of Scripture. It is not intended to forbid the use of any traditionary facts which may aid in explanation, in like manner as such aid may be derived from historic evidence, and from the customs of the times.

No Protestant needs to object to tradition as evidence of evangelical truth, if there be conformity of the test to the terms prescribed by Vincent of Lirens, a man honored by the Church of Rome—"*Semper ubique et ab omnibus.*"

W. W.

THE MINISTRY.

From the Christian Intelligencer.

PREACHING CHRIST.

"WERE I to preach again," said a dying minister, "I would preach *nothing else but* CHRIST!" But how shall this topic be expanded to fill up the sphere of a preacher's studies? In answer to this I would say, that the subject has glories in variety sufficient to exhaust the talents of an angel—to fill up the anthems of eternity! Permit me to say then, 1st. CHRIST must be preached in all the glories of his person. Not in the dry metaphysical language of the schools; but in the glowing language of the Scriptures—"CHRIST the wisdom and power of GOD—the first-born of creation!—GOD manifest in the flesh!—He who was with GOD, and was GOD, and thought it no robbery to be equal with GOD; or to receive the worship that was alone due to Deity.

2d. Preach him in all the fulness of his merit—the infinite sufficiency of his atonement. "We preach CHRIST crucified." "I know, I am determined to know nothing among you, but JESUS CHRIST, and him crucified!"

3d. Preach over all the doctrines that he taught—all the precepts that he delivered—all the virtues and graces that he exhibited—"Who hath set us an example, that we should follow his steps." Aim not, however, to be more evangelical than the Saviour himself—refine not on Scripture truths; but exhibit them with simplicity—with ardor—with unction, as he did who said, "I am determined to know nothing else."

4th. Preach CHRIST experimentally—show how every part of Christian experience depends on CHRIST. He is the life that animates the soul—the light that irradiates it—the food that nourishes it. "To live," is with the Christian nothing more than to experience CHRIST, and to exhibit CHRIST: and as to death, it is CHRIST that makes that to be eternal gain. Hear the expiring martyrs in the flames, rapturously exclaiming, "None but CHRIST—none but CHRIST!"

5th. Preach CHRIST as the glory and happiness of heaven. The Sun of righteousness is the only luminary there; and never shall he set again in clouds and blood. The rainbow round about the throne is but the reflection of his perfections; and CHRIST is the only name that floats on the song of angels through ethereal space; and shall continue to float down the tide of eternal ages!

But this is only one view of our subject—it regards the preaching of CHRIST directly and explicitly; there is a way in which every fact of Scripture, either principal or incidental—every character—every type—every circumstance of the Bible may be made to exhibit CHRIST. It is remarkable that of all the Scriptures quoted from the Old Testament in the New, how few there are which are not, either directly or indirectly, applied to CHRIST. Not indeed that they all referred primarily to him: but a mind truly spiritual sees CHRIST in every thing, and is continually reminded of him by every surrounding object; while at the same time he is guarded against every mean, puerile, or ridiculous image, which might degrade the name, "which he delighteth to honor."

VARIETIES.

From the Protestant Episcopalian.

SPARE MINUTES.

As oft as I heare the Robin-redbreast chant it as cheerfully in September, the beginning of winter, as in March, the approach of the summer, why should not wee (thinke I) give as cheereful entertainement to the hoary-frosty hayres of our age's winter, as the primrose of our youth's spring? Why not to the declining sunne in adversity, as (like Persians) to the rising sunne of prosperity? I am sent to the ant to learne industry; to the dove to learne innocency; to the serpent to learne wisedome; and why not to this bird, to learne equanimity and patience, and to keep the same tenor of my minde's quietnesse, as well at the approach of the calamities of winter as of the spring of happinesse? And since the Roman's constancy is so commended, who changed not his countenance with his changed fortunes, why should not I, with a Christian resolution, hold a steddy course in all weathers, and though I bee forced with crosse-windes to shift my sailes and catch at side-windes, yet skilfully to steere and keep on my course, by the *Cape of Good Hope*, till I arrive at the haven of eternall happinesse?

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There is nothing more certain than death—nothing more uncertain than the time of dying. I will therefore be prepared for that at all times, which may come at any time, must come at one time or another. I shall not hasten my death by being still ready, but sweeten it. It makes me not die the sooner, but the better.

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It is some hope of goodness not to grow worse: it is a part of badness not to grow better. I will take heed of quenching the sparke, and strive to kindle a fire. If I have the goodness I should, it is not too much, why should I make it less? If I keepe the goodness I have, 'tis not enough: why should I not make it more? He ne're was so good as he should be, that doth not strive to be better than he is: he never will be better than he is, that doth not feare to be worse than he was.

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When I see leaves drop from their trees in the beginning of autumn, just such, thinke I, is the friendship of the world. Whiles the sap of maintenance lasts, my friends swarme in abundance; but, in the winter of my need, they leave me naked. He is a happy man that hath a true friend at his need: but he is more truly happy that hath no need of his friend.

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When I see the heavenly sunne burried under earth in the evening of the day, and, in the morning, find a resurrection of his glory, why (thinke I) may not the sonnes of heaven, buried in the earth in the evening of their days, expect the morning of their glorious resurrection? Each night is but the past daye's funerall, and the morning, his resurrection: why then should our funerall sleep be otherwise than our sleep at night? Why should not we be as well awake to our resurrection as in the morning? I see night is rather an intermission of day than a deprivation, and death rather borrows our life of us than robbs us of it. Since then the glory of the sunne findes a resurrection, why should not the sonnes of glory.

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There is no state of life so happy in this world as to yield a Christian the perfection of content: and yet there is no state of life so wretched in this world, but a Christian must be content with it. Though I have nothing here that may give me true content, yet I will learne to bee truely contented here with what I have. What care I, though I have not much, I have as much as I desire, if I have as much as I want; I have as much as the most, if I have as much as I desire.

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The commendation of a bad thing is its shortnesse, of a good thing its continuance: it were happy for the damned if their torments knew end; 'tis happier for the saints that their joys are eternall. If man, that is born of a woman, be full of misery, 'tis well that he hath but a short time to live: if his life be a walke of paine its a blessing that his dayes are but a spanne long. Happy myseries that end in joy: happy joys that know no end: happy end that dissolves to eternity.—*Rev. Arthur Warwick's Spare Minutes*, 1637.

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